6 OCT 2- 1963 Cons Copy

Per

THE CANADIAN JEWISH REVIEW

The Canadian English-Jewish Weekly

VOL. XLV — GARDENVALE, QUEBEC, SEPTEMBER 27, 1963

THE LIBRARY OF CONGRESS, PERIODICAL DIVISION, WASHINGTON, D.C.

JEWS EXPRESS SHOCK AT RAIDS BY ULTRA-ORTHODOX ZEALOTS ON CHRISTIAN MISSION SCHOOLS IN ISRAEL

Expressing "shock and abhorrence" over the raids made by groups of ultra-Orthodox zealots against Christian missions and schools in Jaffa, Jerusalem, and Haifa, the Coordinating Committee of the Labor Zionist Movement in the United States cabled the Israel Government a message condemning these acts. At the same time, the highest policy-making body of the Labor Zionist movement applauded the statement made by Premier Levi Eshkol on behalf of the Government of Israel against the perpetrators of these incidents, and his promise that those responsible would be brought to trial and that steps would be taken to prevent a recurrence.

"No government of law and order, as is that of the State of Israel," the message said, "can allow a small band of fanatics, no matter how righteous they may seem in their own eyes, to run amuck and to attack physically institutions and persons engaged in peaceful pursuits. We know that the overwhelming majority of the people of Israel share your and our abhorrence of this deplorable behaviour."

The message was signed by Hyman Faine, chairman of the Central Committee of the Labor Zionist Organization of America; Meyer L. Brown, president of Farband-Labor Zionist Order; and Mrs. Blanche Fine, president of Pioneer Women, the women's Labor Zionist Organization of America. The three national organizations, with a combined membership of more than 70,000, form the Labor Zionist movement in the U.S. the Coordinating Committee met at Farband House, 575 Sixth Avenue, New York, with Louis Segal, general secretary of Farband, and member of the Executive of the Jewish Agency for Israel, as chairman.

In Jerusalem British and French diplomats and high-ranking church officials protested to the Israeli Government over recent demonstrations by Jewish religious zealots against Christian mission schools, says the New York Times. Notes were handed to Chaim Yahil, director general of the Foreign Ministry by Desmond Faken, and Louis Dallier, French chargé d'affaires.

Archbishop George Hakim, head of the Greek Catholic community in Israel, and Msgr. Jean Khaldani, acting head of the Latin (Roman Catholic) community, protested to the Ministry of Religious Affairs and the office of Premier Levi Eshkol.

The diplomats and churchmen sought assurances that those responsible for the demonstrations, which destroyed property and apparently harmed persons in the mission schools, would be prosecuted and that the incidents would not be repeated.

Israeli officials deplored the outbreaks and cited Premier Eshkol's strong condemnation of them. They assured the diplomats and churchmen that steps would be taken to punish the offenders and prevent any recurrence. The demonstrations, organized by an activist religious association known as Hever Pellei Mahane Hatoratl, occurred simultaneously in Jerusalem, Jaffa, and Haifa.

The targets of the demonstrators were the French St. Joseph Convent, and the Finnish Lutheran Mission School in Jerusalem; the Church of Scotland School, another St. Joseph Convent, and the French Christian Brothers School in Jaffa; and the American-European Beth El Messianic Mission Children's Hospice and School, a non-denominational institution, in Haifa.

The most serious trouble occurred at the Church of Scotland School, and the Beth El Messianic Mission, where property was damaged and students and teachers were harassed, says the New York Times. At the other institutions the demonstrators failed to break into the premises.

The press joined the Government in condemning the zealots, whose extremist religious views find only a faint echo among the vast majority of Israelis. Even Hatzofeh, the newspaper of the National Religious party, a member of the Government coalition, spoke against the demonstrators. However, the paper made it clear that it opposed not the anti-missionary aims of the zealots but their methods.

The Liberal party journal Haboker said that only 2,000 of the more than 500,000 Jewish pupils studied in mission schools. The Religious Affairs Ministry placed the figure at 1,500. The zealots contended that as many as 3,000 Jewish pupils were in mission schools.

Haboker observed that the number was so small that it "should not be regarded as a catastrophe that cannot be dealt with by quiet educational methods." The paper condemned the demonstrations.

Dov Lipshitz and Abraham Ravitch, two heavily bearded leaders of the activist organization that staged the demonstrations, maintained at a news conference in Jerusalem that neither property nor persons had been armed. They said the outbreaks had been organized to draw attention to missionary activities allegedly designed to convert Jewish children to the Christian faith.

The two zealots said telegrams had been sent to the diplomatic representatives of France, Britain, and Finland, and to Premier Eshkol to counter what they termed the impression gained abroad from press reports that the demonstrations had been anti-Christian.

The two ultra-Orthodox leaders said they did not oppose Christians practicing their religion in Israel so long as attempts were not made to proselytize Jews, says the New York Times. Earlier an Orthodox politician had estimated that 19 Protestant and Catholic missionary groups were active in Israel.

The zealot leaders said they did not believe statements by officials at the St. Joseph Convent in Jerusalem, and the Church of Scotland School in Jaffa, that no Jewish pupil in those institutions since their founding had ever been converted to Christianity. The St. Joseph Convent was established 70 years ago, and the Church of Scotland School 100 years ago. The zealots said outbreaks would not be repeated because of the strongly adverse popular reaction.

Ultra-Orthodox Jews had stormed into the Church of Scotland School in Jaffa, beating the children and causing considerable damage. At least 200 zealots participated in attack on the Church of Scotland School. At least seven, and possibly as many as thirty, were detained. In Jerusalem the police trapped more than 100 in the outer courtyard of the St. Joseph Convent. They arrested 107, who were released on bail after having been charged with criminal trespassing.

Christian missions and schools have been traditional targets of Jewish zealots. They maintain that the missions are trying to convert Jews to Christianity. The disturbances seemed to be a concerted attempt to intimidate the Christian institutions. The disturbance at the Church of Scotland School was the worst such episode since the Finnish mission school was extensively damaged last January.

As the zealots stormed in, they screamed insults in Hebrew and English and blew the shofar, the sacred ram's horn, says the New York Times. Miss Jean Rosie, headmistress, said the zealots beat up the smaller pupils and slapped and jostled the teachers. She said her classes were knocked off.

The ultra-Orthodox rioters spread through the classrooms, smashing tables and chairs, tearing up books, and breaking windows. In Jaffa as in Jerusalem, the police sped to the scenes of trouble to arrest and disperse the zealots.

The pupils of the Church of Scotland school come from diplomatic and foreign business families. About half are believed to be Israelis. The school authorities are not sure of the exact number because a statement of religion is not required for enrollment.

In recent weeks the police have been busy handling the religious zealots in Jerusalem, where they have been stoning buses and other vehicles that they maintain are violating the Sabbath.

In one case the zealots beat a crippled taxi driver with his crutches. To cope with incidents of this sort, greatly deplored by the vast majority of Israelis, says the New York Times, the police have been reinforced in the Mea Shearim quarter, seat of ultra-Orthodoxy in Jerusalem.

Leader Of Berlin Jewry Wants British Nazi Pamphlets Halted

The leader of the Jewish community in Berlin has called upon the Western Allies for help to stop the sending of Nazi literature from other countries into West Germany. He warns that a revival of anti-Jewish activity not only threatens Jews, but also poses a danger to world peace.

In the lead article in a German-language Jewish weekly published in Duesseldorf, Heinz Galinski, chairman of the Berlin Jewish community, says the Western Allies have ignored evidences of Nazi activities in recent months, reports the New York Herald Tribune. He particularly refers to the Nazi groups that have developed in Britain.

Anti-Jewish posters were found tacked on the Jewish Community Center in West Berlin. They bore pictures of Hitler and such slogans, in English, as: "Despite Jewish Lies, Hitler Was Right" and "Hitler Is Dead, But National Socialism Lives On."

Similar posters, all printed in Britain, have been distributed recently in Frankfurt, Munich, and other German cities. A spokesman for the British National Socialist movement said in London that his group has sent more than 10,000 pamphlets to West German business firms and plans to send thousands more for general distribution.

These people, Mr. Galinski asserts, obviously believe that the pamphlets will be distributed in Germany.

"Why are they being sent just to Germany?" he asks. "Are they trying to spoil West Germany's reputation as a democracy? Are those incorrigibles so sure about the steadiness of Germans regarding race conflict? Do they try to take advantage of crises in the U.S. and Britain for their purposes?"

He recalled that Hitler's movement had been started by a small group. "But this time," he warned, "the danger is not just for the Jews, but for the whole Western world." "Western politicians," he said, "must realize in time that effective action must be taken against this new threat."

West Germany has already asked Britain to halt the sending

(Continued on Page Five)

N.Y. Fair Sabbath Law Permits By Unanimous Vote "Mom And Pop" Stores To Be Open All Day Sunday

A Fair Sabbath Law — permitting "mom and pop" stores to open all day Sunday if they close another day — was passed unanimously by the New York City Council after a debate marked by low comedy and emotional oratory. The law erases the city statute that forbids Sunday trade except between the hours of four and 7.30 p.m. The new law applies only to stores operated by their owners and the owners' immediate families.

Ambiguously, the measure provides in one of its sections that the stores doing business on Sunday must be closed on Saturday, but in another section stipulates that the closing may be on "another day of the week," says the New York Herald Tribune. The muddy language was attributed by city lawmakers to the state Legislature, which passed enabling legislation for the new law last April.

The new measure which applies only in the city, will permit an estimated 2,000 stores in New York to remain open all day Sunday.

The law is the result of perennial complaints, principally from Jewish civic and religious groups, that the restrictive statute imposed economic hardship on Jewish storekeepers who did not do business on Saturday in observance of their Sabbath.

This law will apply, however, to persons of any faith who close their stores for religious reasons on a day other than Sunday. Police enforcement of the old law has been sporadic, but has harassed storekeepers throughout the city.

Councilman David Ross, Bronx Democrat and one of the law's sponsors, called it "a bad bill," but said the Council had no choice but to pass it. Amendments, he said, might jeopardize its legality if they contradicted the enabling state legislation. Mr. Ross indicated that he thought stores "with only a couple of employees" who are not in the owner's immediate family should also be allowed to open all day Sunday.

Noting that several labor unions fear the bill will eventually lead to a seven-day work week for store employees, Mr. Ross emphasized that chain stores and large independent supermarkets are not allowed to open Sunday under the new law, says the New York Herald Tribune. "It's limited to the smallest number of storekeepers in New York — the mama and papa stores," he said.

Republican Minority Leader, Angelo J. Arculeo, of Brooklyn, introduced two amendments to the bill. One would have defined "immediate family" as including only son, daughter, son-in-law, daughter-in-law, father, mother, father-in-law, and mother-in-law.

"Would you exclude a niece who has been living with the family for a long time?" asked Robert Berman, Brooklyn Democrat.

"Yes," said Mr. Arculeo. The amendment was defeated and Mr. Arculeo introduced the second one, which would have required storekeepers who open Sunday to file with their police precincts a declaration of intention to close another day. The amendment, he said, was suggested by the American Jewish Committee.

Mr. Berman asked Mr. Arculeo if he knew of any other law which requires a citizen's declaration of intention not to break it. Mr. Arculeo said he did not, and several Democrats rushed to attack, as a number of bearded rabbis looked on from the public gallery.

Julius Moskowits, of Brooklyn, said the declaration of intention would result in "stickers on the store windows marking the owner as a Jew. This smacks of Nazism", he said heatedly, says the New York Herald Tribune. "Therefore I vote aye" on the amendment. He quickly corrected his mistake saying, "I mean I vote no."

Dominick Corso, also of Brooklyn, asked his colleagues "Why not make me sign a declaration of intention that, when I see a nice looking girl walking down the street, I won't rape her?"

"That you won't WHAT?" Council President Paul R. Screvane asked from his armchair in the front of the chamber.

"That I won't rape her," Mr. Corso said, and many of the councilmen smiled at the naughtiness of the remark.

A titter ran across the floor, and there was some jesting among members, but up in the gallery, the perhaps two dozen rabbis, bearded and wearing yarmalkes, (prayer caps) sat listening gravely and there was not the trace of a smile.

(Continued on Page Five)

Ask for
"The Best in the House"
Canadian Club
by Hiram Walker

The *lightest* whisky in the world

ABC

The Canadian Jewish Review is still the only Jewish publication in Canada printed in any language reaching the Jewish community which is not published by a group of its organizations and which has the distinction of being a member of the Audit Bureau of Circulations.

MIAMI

The only jets:

9:00 AM
4:10 PM

Also—daily jet service to Orlando, plus DC-7B service to Tampa-St. Petersburg-Clearwater and Ft. Lauderdale. For reservations, see your Travel Agent or call Eastern at VI 9-2201. For information about Eastern arrivals and departures, call "Flite Facts" at 631-9801.

as low as $165.77 round trip, Jet Tourist Excursion

EASTERN AIR LINES

You'll discover lots that's new when you fly the progressive airline

SALON Fontaine
Specializing in Bridal and Cocktail Gowns
5320 Queen Mary Rd. (at Decarie) 482-6561
Open Daily till 6 p.m. — Thursday and Friday till 9 p.m.

Social Notes — Montreal

Rabbi and Mrs. Hillel Ira Friedman, of Scottsdale, Arizona, spent their wedding trip in Easthampton, L.I. Mrs. Friedman is the former Miss Barbara Ann Gillman, daughter of Mr. and Mrs. Ernest Gillman, of Quebec City, Quebec. Rabbi Friedman is the son of Dr. Theodore Friedman, Rabbi, and Mrs. Friedman, of South Orange, N.J.

Mr. and Mrs. Robert David Weiser, 7461 Kingsley Road, spent their wedding trip in Toronto, and Stratford, Ont.; and at Grossinger's, in Ferndale, N.Y. Mrs. Weiser is the former Miss Anna Buck, daughter of Mr. and Mrs. Joseph Buck, 4935 Montclair Avenue. Mr. Weiser is the son of Mr. and Mrs. Harry Weiser, 5038 Grosvenor Avenue.

Colonel Theodore Bullock and Dr. Ellen Ballon Bullock, arrived from New York, and are at the Ritz-Carlton Hotel.

Here for the marriage of Miss Bridget Tobin Asselin, daughter of the late Joseph O. Asselin, and Mrs. Asselin, M.B.E., to Richard Locke, of Montreal, son of C. Alton L. Locke, of Arvida, Quebec, at St. Leon's Church, were: Mrs. Jacob Elkin, of Farnham, Quebec; and Mr. and Mrs. Michael Alexander, 14 Avoca Avenue, Toronto, Ont.

Mr. and Mrs. B. Jacobson, and Kayla, of Halifax, N.S., is visiting her parents, Mr. and Mrs. Max Smith, 5020 Jean Brillant Avenue.

Mr. and Mrs. Adolphe Juster, of Bronx, N.Y., visited her uncle, and aunt, Mr. and Mrs. S. Weiser, 5190 Mountain Sights Avenue.

Mr. and Mrs. Hyman Mayberger, of Ottawa, Ont., visited their son-in-law and daughter, Mr. and Mrs. Seymour Eliesen, and new-born son, Michael Steven, 5000 Bourret Street.

Arthur Colodny, of Albany, N.Y., will visit his nephew, and niece, Mr. and Mrs. B. Baril, 2467 Goyer Street.

Mr. and Mrs. M. Mirochnik, of Albany, N.Y., will visit her uncle, and aunt, Mr. and Mrs. F. Isaley, 3882 Mackenzie Street.

Here for the bar-mitzvah of Nathan Baril, son of Mr. and Mrs. Ben. Baril, 2467 Goyer Street, on October 12, at Beth Hamedrash Hagadol Synagogue, will be: Mr. and Mrs. M. Mirochnik, and Sandra, and Jerry, of Albany, N.Y.; Mr. and Mrs. B. Jacobson, and Kayla, of Halifax, N.S.; uncles and aunts; Mr. and Mrs. A. Brin, and Arthur Colodny, of Albany, great-uncles, and great-aunt.

Mr. and Mrs. A. Brin, of Albany, N.Y., is visiting her brother, and sister-in-law, Mr. and Mrs. A. Colodny, 4886 Dornal Avenue; and her uncle, and aunt, Mr. and Mrs. B. Baril, 2467 Goyer Street.

Elliott Yagod, aged eighteen years, son of Mr. and Mrs. Myer Yagod, 5527 Pinedale Street, a graduate of Herzliah High School, is in the freshman class of Yeshiva College, the under-graduate liberal arts and science college for men of Yeshiva University, in New York. He is the brother of Nelson Yagod; grandson of the late Mr. and Mrs. P. Perel, of Israel; and of the late Mr. and Mrs. E. Yagod, of Russia.

Mrs. Lillian Simkowitz, of New York, visited her nephew and niece, Mr. and Mrs. Paul Berger, 86 Theoret Street.

Terry, aged sixteen years, daughter of Mr. and Mrs. Robert Stein, 5509 Borden Avenue, spent six weeks in Europe.

Mr. and Mrs. Fred Schertzer, 4200 Dupuis Avenue, spent several days in Plattsburgh, N.Y.

Gordon Helfield, of Newark, N.J., was here for the funeral of his brother, Jacob Moses Helfield, 5290 Belmore Avenue.

Murray Jack, son of Mr. and Mrs. H. Gilman, 4733 Dornal Avenue, spent the summer in Ste. Agathe, Quebec.

Mrs. Fay Gershenberg Cohen, and her son, Simon, and daughter, Miss Myra Cohen, all of Miami, Florida; and her sister-in-law, Mrs. S. Rogers (nee Sarah Cohen), of New York, were here for the funeral of the former's husband, Nathan Cohen, of Miami, formerly of Hawkesbury, Ont.

Mrs. N. Meltzer, 101 Paradise Row, Saint John, N.B., visited her nephew, and niece, Mr. and Mrs. Arthur Bloomfield, 6257 Mountain Sights Avenue.

Mr. and Mrs. M. Bell, 21 Palmerston Square, Toronto, Ont., visited Mr. and Mrs. Max Kalnitsky, 6335 Macdonald Avenue.

Mr. and Mrs. A. Levine, formerly of 4510 St. Urbain Street, have taken up residence at 5351 Victoria Avenue.

Mr. and Mrs. Abe B. Bell, 5492 Van Horne Avenue, spent their wedding trip in Puerto Rico, travelling via Trans-Canada Air Lines, and Eastern Air Lines. Mrs. Bell is the former Miss Sally Kalnitsky, daughter of Mr. and Mrs. Max Kalnitsky, 6336 Macdonald Avenue. Mr. Bell is the son of Mr. and Mrs. M. Bell, 21 Palmerston Square, Toronto, Ont.

Miss Fay Kaufman, of New York, visited her brother-in-law, and sister, Mr. and Mrs. W. Newman, 4703 St. Catherine Road.

Mr. and Mrs. Sydney Dagowitz, of Los Angeles, Calif., were here for the funeral of his mother, Mrs. Hannah Flug Dagowitz, 5150 Jeanne Mance Street.

Mrs. Ray Goldman, of New York, visited her father, Abraham Beck, 4291 Clark Street.

Mr. and Mrs. Samuel Reisler, 3355 Decelles Place, visited their cousins in Toronto: Mr. and Mrs. A. Zuckerman, 584 Davenport Road; Mr. and Mrs. A. Zylberman, 11 Shalimar Boulevard; Mr. and Mrs. David Finkelstein, 14 Meadowbrook Road; and Mr. and Mrs. S. Waxman, 6 Terrydale Drive.

Mr. and Mrs. David Hillel Auerbach, of Riverdale, N. Y., spent their wedding trip in Miami, Florida; and Nassau. Mrs. Auerbach is the former Miss Gloria Bassel, the daughter of Mr. and Mrs. Samuel Bassel, 5756 Hudson Avenue. Mr. Auerbach is the son of Mr. and Mrs. Jack Auerbach, 4914 Decarie Boulevard.

Gerald Silver, aged eighteen years, son of Mr. and Mrs. Kieva Zalik, 8475 De L'Epee Avenue, and the late Ben Silver, a graduate of Adath Israel Academy, is in the freshmen class at Yeshiva College, the under-graduate liberal arts and science college for men of Yeshiva University, in New York. He is the brother of Irwin Zalik, aged fifteen years) and Marsha, eight; grandson of Mr. and Mrs. N. Kaufman, 2700 Kent Avenue; of Mrs. Edith Silver, 1039 Ball Avenue, and the late A. Silver; and of Mrs. Anne Zalik, of Winnipeg, Man., and the late Max Zalik.

Mr. and Mrs. Jose Tuchweber, of Buenos Aires, Argentina, will visit their daughter, Miss Beatriz Tuchweber, 2271 Noel Street; and Mrs. Esther Farbstein, 2990 Maplewood Avenue, whose son, Leon Farbstein, is the fiancee of Miss Tuchweber.

BAR-MITZVAHS

Ronald Richard, son of Mr. and Mrs. Robert Friedman, 4850 Cote St. Luc Road, was called to the Reading of the Law, at Shaare Zion Synagogue. He is the brother of Carl, and Barry Friedman; and Rona, aged eleven years; grandson of the late Mr. and Mrs. R. Lecker of Montreal; and of the late Mr. and Mrs. A. Friedman of Montreal. Kiddush was observed.

Nathan, son of Mr. and Mrs. Ben Baril, 2467 Goyer Street, will be called to the Reading of the Law, in honour of his bar-mitzvah, on October 12, at Beth Hamedrash Hagadol Synagogue. He is the brother of Joel, aged six years; grandson of Mr. and Mrs. Max Smith, 5020 Jean Brillant Avenue; and of Mrs. Shova Baril, 3832 Mackenzie Street, and the late Nisel Baril. Kiddush will be observed. A dinner dance in the Synagogue hall will take place the next evening.

ENGAGEMENTS

Mr. and Mrs. Sol A. Barza, of Montreal, announce the engagement of their daughter, Miss Beverley Barza, to Morton Globus, son of Mr. and Mrs. Saul Globus, of Montreal. The marriage will take place in June.

Mr. and Mrs. Leon Lewis, 6282 McLynn Avenue, announce the engagement of their daughter, Miss Natalie Lewis, to Stanley Nussbaum, son of Mr. and Mrs. Julius Nussbaum, of New York.

Mr. and Mrs. Louis H. Abramovitch, 550 Houde Street, announce the engagement of their daughter, Miss Nyssa Larraine Abramovitch, to Mark Besner, son of Mr. and Mrs. Harry Besner, 4979 St. Catherine Road.

Mr. and Mrs. Louis Blidner, 5752 Smart Avenue, announce the engagement of their daughter, Miss Marilyn Blidner, to Leonard Wax, son of Mrs. Kay Wax, 4890 Maplewood Avenue, and the late Ben Wax.

Mr. and Mrs. A. Bilenco, 2662 Ekers Road, announce the engagement of their daughter, Miss Hinda Pesah Bilenco, to Jack Klam, son of Mr. and Mrs. Joseph Klam, 2975 Goyer Street.

Mr. and Mrs. Jose Tuchweber, of Buenos Aires, Argentina, announce the engagement of their daughter, Miss Beatriz Tuchweber, 2271 Noel Street, to Leon Farbstein, son of Mrs. Esther Farbstein, 2990 Maplewood Avenue, and the late Abraham Farbstein.

Mr. and Mrs. Irving Rappoport, 2605 Soissons Avenue, announce the engagement of their daughter, Miss Dena Rappoport, to Peter Silverstone, son of Mr. and Mrs. Louis Silverstone, 117 Finchley Road.

Mr. and Mrs. Abe Seidman, of Montreal, announce the engagement of their daughter, Miss Carole Seidman, to Irving Keses, son of Mr. and Mrs. Saul Keses, of Montreal. The marriage will take place in June, 1964, at the Sheraton-Mount Royal Hotel. Mr. Keses is a graduate of McGill University, Faculty of Engineering.

Esther Rozalinsky
of Snowdon
BRIDAL REGISTRY • GIFT WARE
Specialists in
Rose China Stoneware
Crystal and Sterling
5100 QUEEN MARY ROAD, RU. 1-3819

DEATHS

Mrs. Hannah Flug Dagowitz, 5150 Jeanne Mance Street, the widow of Zalman Dagowitz, died on Monday, September 2, at her home. She is survived by a son, Sydney Dagowitz, of Los Angeles, Calif.; a daughter, Mrs. S. Rertz (Ruth), 5150 Jeanne Mance Street; three grandchildren: Miss Sunny Dagowitz; and Ann, and Lewis Herts. Funeral services took place from Paperman's. Rabbi L. Kramer officiated. Burial was at Farband Labour Cemetery. Shiva was at home.

Jacob Moses Helfield, 5290 Belmore Avenue, died suddenly on Monday, September 2, in New York. He is survived by his wife, Mrs. Mildred Ellis Helfield; two sons: Eric Helfield, 5600 Melling Street; Naaman Helfield, 5290 Belmore Avenue; a daughter, Mrs. Edward Shinder (Elca), 5729 Whitehorne Street; five grandchildren: Marie, Jill, and Randy, children of Mr. and Mrs. Eric Helfield; Stephen, and Rhonda Shinder; three brothers: Nick Helfield, 2235 Bedford Road; Barney Helfield, 5580 Legara Street; Gordon Helfield, of Newark, N.J.; three sisters: Mrs. H. Salomon (Esther), of Scarboro, Ont.; Mrs. Bernard Mergler (Rose), 4867 Cumberland Avenue; and Mrs. Jack Yassi (Sylvia), 5125 Doherty Street. Funeral services took place from Paperman's. Rabbi Charles Bender officiated. Burial was at Shaare Zion Cemetery. Shiva was private.

Boris Parness, 5218 Hutchison Street, the widower of Mrs. Lily Goldenberg, Parness, died on Thursday, August 22, at the Royal Victoria Hospital. He is survived by four sons: Louis Parness, of New York; Victor Parness, 6280 Northcrest Place; Harry Parness, 8560 Mountain Sights Avenue; Myer Parness, 5535 Beaucourt Avenue; two daughters: Mrs. Samuel Ruthman (Ruth), of Ottawa, Ont.; Mrs. Jack Berman (Molly), of New York; ten grandchildren: Carol, Franceen, and Allan, children of Mr. and Mrs. Louis Parness; Norman, son of Mr. and Mrs. Victor Parness; Paul, and Faith, children of Mr. and Mrs. Harry Parness; Deborah, and Roslyn, children of Mr. and Mrs. Myer Parness; Corinne, and Stephen Rothman; two brothers: Joseph Parness, 5720 Northmount Avenue; and Abraham Parness, 8113 McCubbin Street. Funeral services took place from Paperman's. Dr. Solomon Frank, Rabbi, and Rabbi L. Kramer, officiated. Burial was at Spanish and Portuguese Cemetery. Shiva was private.

Mrs. Sylvia Fisher Nidivitch, 4575 Clark Street, died on Friday, August 16, at the Royal Victoria Hospital, at the age of forty-two years. She is survived by her husband, Archie Nidivitch; a son, Jerry Nidivitch; two daughters: Mrs. Bram Rubin (Sally), 295 Alexis Nihon Boulevard; Miss Judith Nidivitch; a grandson, Stewart Mark Rubin; her parents, Mr. and Mrs. Samuel Fisher, 8537 Stuart Avenue; a brother, Saul Fisher, 5714 Rand Avenue; two sisters: Mrs. Samuel Sholzberg (Millicent), 8535 Stuart Avenue; and Mrs. David Beiner (Sarah), 8554 Wiseman Avenue. Funeral services took place from Paperman's. Dr. Chaim N. Denburg, Rabbi, officiated. Burial was at Bessarabier Hebrew Sick Benefit Society Cemetery. Shiva was at the home of Mr. and Mrs. S. Fisher.

Nathan Cohen, of Miami, Florida, formerly of Hawkesbury, Ont., died suddenly on Friday, August 30, at the age of fifty-one years. He is survived by his wife, Mrs. Fay Gershberg Cohen; a son, Simon Cohen; and a daughter, Miss Myra Cohen; all of Miami; three sisters: Mrs. S. Rodgers (Sarah), of New York; Mrs. Ernest Bennett (Claire), 8582 Birnam Street, Montreal; and Mrs. David Millstein (Mamie), 5215 Prince of Wales Avenue. Funeral services took place from Paperman's. Rabbi Israel Hausman officiated. Burial was at Adath Jeshurun Hadrath Kodesh Cemetery. Shiva was at the home of Mr. and Mrs. David Millstein.

Samuel Hirsch, 655 Liege Street West, died accidentally on Monday, August 5, at Hotel Dieu Hospital. He is survived by his wife, Mrs. Rose Trisker Hirsch; two sons: Frank Hirsch, of Arizona; and Sonny Hirsch; two daughters: Mrs. Hyman Segal (Bernice), of Los Angeles, Calif.; and Miss Doris Hirsch; a grandson, Frank Segal; three brothers: Morris Hirsch, Martin Hirsch, and Leo Hirsch; all of Montreal; three sisters: Mrs. H. Bloom (Claire), 7495 Stuart Avenue; Mrs. Hyman Crystal (Mary), 3165 Linton Avenue; and Miss Edith Hirsch, 7424 Querbes Avenue. He was the son of Mrs. Pepi Hirsch, 7495 Stuart Avenue; and the late Adolphe Hirsch; and the brother of the late John B. Hirsch. Funeral services took place from Paperman's. Rabbi Solomon J. Spiro, officiated. Burial was at Kehal Israel Memorial Cemetery. Shiva was at the home.

If it Covers a Floor . . . it Costs less at
BELOFF BROS. FLOORING & TILE
Asphalt - Rubber - Vinyl - Linc Flooring
Kitchen counter tops, our specialty
Inquiries are Invited. No Charge.
251 Bernard Ave., Corner Jeanne Mance Street
Days: CR. 2-3584, 2-3432 Night Calls: RE. 7-4248
ALL MATERIALS SOLD AND SUPPLIED FREE ESTIMATE

MONTREAL PLASTIC SLIP COVERS
Custom-Made for all kinds of Chesterfields and Chairs.
Heavy and Glass-Clear, Showing Furniture Colouring — Separate Covers for Cushions — Liquid and Dust-Proof.
5185 Decarie Blvd., Room 6 HU. 9-1308

Bar-Mitzvahs — Weddings — Anniversaries — Dances
THE BUDDY KAYE ORCHESTRA
TEL.: 744-2042

Get the facts on a
RETIREMENT INCOME PLAN
Write or Call BERNARD BERNSTEIN,
4930 Queen Mary Rd., Montreal
Bus.: 739-2229 Res.: 484-4870
Of the Great-West Life ASSURANCE COMPANY

For all your REAL ESTATE problems
Consult
Sam Perelman Realties Inc.
Phone: 277-9240
Member of the Corporation of Real Estate Brokers of the Province of Quebec.

KITCHEN CHAIRS
RECOVERED, REMODELLED
PERFECT FURNITURE MFG. CO.
CR. 2-1351

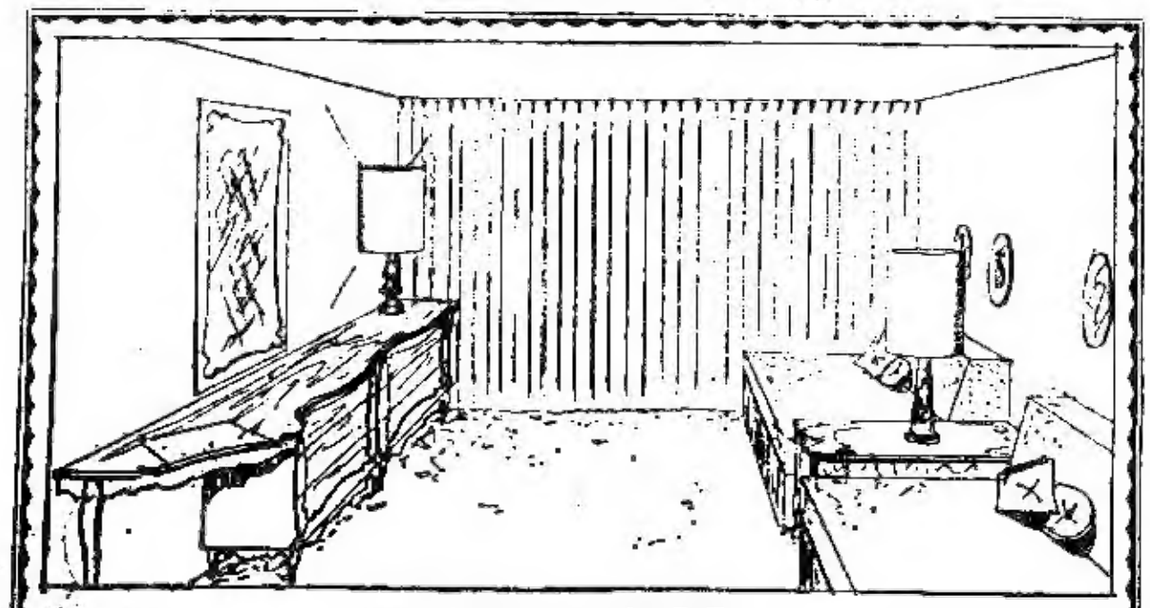
CONGREGATION ANSHEI OZEROFF
Are now accepting reservations for their new and beautiful, fully air conditioned synagogue, for weddings, bar-mitzvahs, and all social functions.
For information
MR. HYMAN TISHLER,
5300 BOURRET, bordering Hampstead
AV. 8-1298 — Residence: HU. 9-6303

CONTRACT
BRIDGE LESSONS
Classes for beginners and advanced players.
J. R. Barrington (Life Master)
REgent 8-0759

University 6-7167
For Bar Mitzvah or Wedding Gifts
C. P. Petersen & Sons Ltd.
DANISH SILVERSMITHS
also Repairing & Resilvering
C. P. Petersen, 1221 Hockey St., Montreal

LINDSAY HAT SHOP
Latest Exclusive Styles from Paris, in time for the High Holidays.
Also beautiful selection of Fur Hats.
5991 Victoria Ave. — 737-2281

COTE DES NEIGES ANTIQUE SHOP
Fine furniture, copper, china, Canadiana.
Articles sold on consignment.
4942 COTE DES NEIGES ROAD



DESIGNED AND EXECUTED BY
INTERIEURS VALLEE INTERIORS INC
1100 St. Amour Street, Ville St. Laurent
748-9617

for the finest service to Europe, the Near-Middle and Far-East as well as Africa
we recommend . . .
LUFTHANSA GERMAN AIRLINES
ATLANTIC PACIFIC TRAVEL (CANADA) INC.
4950 Queen Mary Road, Suite 405, Montreal 29, Que. — Telephone: 731-7904
Ask for: Mrs. Evelyn Lazar, Mr. Jean Mayer, Mr. Guy Trudeau.

CHEESE BASKETS PACKED TO ORDER FOR ANY OCCASION.

Remember your relatives and friends when they are leaving for abroad.

Let us help you to select a basketful of delicacies for your friend in the hospital.

We deliver

THE CHEESE SHOPPE

2056 Union Ave. *OPEN SATURDAYS TILL FIVE.* VI. 9-1232 - 3

Social Notes — Montreal

Mr. and Mrs. Henry Kaufman, of North Hollywood, Calif., visited her brother-in-law, and sister, Mr. and Mrs. W. Newman, 4703 St. Catherine Road.

Dr. and Mrs. Ronald Kapusta, of Riverdale, N. Y., visited her parents, Mr. and Mrs. H. Sheftman, 6172 Wilderton Crescent.

Louis Parness, of New York, and his brothers-in-law, and sisters, Mr. and Mrs. Samuel Rothman (nee Ruth Parness), of Ottawa, Ont.; and Mr. and Mrs. Jack Berman (nee Molly Parness), of New York, were here for the funeral of their father, Boris Parness, 5218 Hutchison Street.

Mr. and Mrs. Allan Smordin, 4634 Dupuis Avenue, entertained thirty guests at a buffet supper at their home to celebrate the engagement of their daughter, Miss Helen Smordin, to Harold Jerome Ellman, son of Mr. and Mrs. Adolf Ellman, of Bronx, N. Y. Miss Smordin wore a sleeveless, off-white, shantung sheath; made with a high neckline; and had a corsage of pink roses.

Mr. and Mrs. I. J. Harovitz, 5613 Alpina Avenue, were hosts to seventy guests at a luncheon at Ruby Foo's, in honour of the sixteenth birthday of their daughter, Belle; sister of Dena, aged eleven years. Mrs. Harovitz wore a powder-blue, silk, knitted suit, with cap sleeves. Belle wore a red, silk dress; with a bouquet of red and white roses. Red and white roses, and a white, and red cake adorned the table.

Mrs. Harry Gitnick, 5751 McMurray Street, and Mrs. Solly Rothman, 2963 Brighton Avenue, were luncheon hostesses at Desjardins, with eighty guests present, in honour of Mrs. Rothman's niece, Miss Judith Rothman, daughter of Mr. and Mrs. D. Rothman, 2805 Goyer Street, and the fiancee of Mrs. Gitnick's nephew, Leonard Klein, son of Mr. and Mrs. Morris Klein, of New York. Mrs. Harry Gitnick wore a grey, knitted suit; made with a high neckline; and trimmed with gold-coloured wool; also a matching hat. Mrs. Solly Rothman wore a beige, knitted suit; and a beige hat. Mrs. D. Rothman wore a black crepe sheath; with V-neckline; and cap sleeves. Her hat was of black and blue velvet. Miss Rothman wore a gold-coloured, shantung sheath; made with three-quarter-length sleeves; and had a corsage of mauve orchids; also a black velvet hat. Red roses, and carnations trimmed the table. The marriage will take place on October 27, at Adath Jeshurun Hadrath Kodesh Synagogue.

Mr. and Mrs. Arthur Bloomfield, 6257 Mountain Sights Avenue, celebrated the bar-mitzvah of their son, Harvey, who was called to the Reading of the Law at Shavet Achim Synagogue. He is the brother of Mrs. Irwin Gerber (Joyce), of Brooklyn, N. Y.; grandson of the late Mr. and Mrs. Jacob Bloomfield; and the late Mr. and Mrs. Morris Klein. Kiddush was observed. After services, Mr. and Mrs. Arthur Bloomfield were hosts to one hundred and fifteen guests in the Synagogue hall. Mrs. Bloomfield wore a bronze-coloured, knitted suit; with a matching hat. Mrs. Gerber wore a black, knitted suit; and her hat was black. Seated at the head table with the family were: Rabbi Joseph Grunblatt, Cantor G. Berkovits; Mr. and Mrs. M. Klein, Mrs. N. Meltzer, uncle, and aunts; Morris Klein, cousin; Lewis Celishansky, Barnet Gordon, and Sheldon Kagan. Rabbi Joseph Grunblatt asked a blessing over the challah. The bar-mitzvah spoke. A white cake, and a centrepiece of yellow gladioli, and chrysanthemums beautified the table. Here for the celebration were: Mr. and Mrs. Irwin Gerber, of Brooklyn, N. Y., Harvey's brother-in-law, and sister; and Mrs. N. Meltzer, of Saint John, N.B.

MARRIAGES

WEISER-BUCK

The marriage of Miss Anna Buck, daughter of Mr. and Mrs. Joseph Buck, 4935 Montclair Avenue, to Robert David Weiser, son of Mr. and Mrs. Harry Weiser, 5038 Grosvenor Avenue, was solemnized at Chevra Kadisha-Bnai Jacob Synagogue, on Sunday, July 7, at six o'clock, by Rabbi David Roth, assisted by Cantor Joshua Rosenzweig, and Reverend A. Greenberg. The bride was given in marriage by her father. She was gowned in white peau de soie, appliqued with lace. The fitted bodice was made with a round neckline; short sleeves; an A-line skirt with two back panels extending into a train. Her veil of tulle illusion was fastened to a beaded tiara; and she carried a prayer book with mauve orchids. Miss Frances Weiser, sister of the groom, was maid of honour. She wore a sleeveless gown of pink, peau de soie, made with a round neckline; and full skirt; also a beaded tiara; and carried a bouquet of white, and pink carnations. Dr. Ronald Kapusta, cousin of the bride, was best man. The ushers were: Jon Feldman, Ronald Adelson, Morris Schwisberg, Harold Dermer, cousins of the bride; Larry Babins, Jerry Weiser, William Babins, Leonard Babins, and Arnold Ancel, cousins of the groom; and Dr. Irwin Margolese. The wedding flowers were pink, and white roses, carnations, and chrysanthemums. An orchestra played the wedding music. Three hundred guests were received in the Synagogue hall. Mrs. Buck, mother of the bride, wore a sleeveless, pink and white, beaded, peau de soie gown, cut with a boat-shaped neckline; and sheath skirt designed with two back panels; and had a matching hat. Mrs. Weiser, mother of the groom, wore a sleeveless sheath gown of pink, beaded, peau de soie; made with a bateau neckline; and a pink hat. Each had a corsage of white orchids. Mr. and Mrs. Robert David Weiser spent their wedding trip in Toronto, and Stratford, Ont.; and at Grossinger's Hotel, in Ferndale, N.Y., the bride travelling in a turquoise-blue, and white ensemble. They have taken up residence at 7461 Kingsley Road. Here for the marriage were: Mrs. Ray Goldman, of New York, aunt of the bride; Mr. and Mrs. Philip Samberg, of Tenafly, N.J.; Mr. and Mrs. Adolphe Juster, of Bronx, N.Y., cousins of the groom; and Dr. and Mrs. Ronald Kapusta, of Riverdale, N.Y., cousins of the bride.

BELL-KALNITSKY

The marriage of Miss Sally Kalnitsky, daughter of Mr. and Mrs. Max Kalnitsky, 6335 Macdonald Avenue, to Abe B. Bell, 4595 Grand Boulevard, son of Mr. and Mrs. M. Bell, 21 Palmerston Square, Toronto, Ont., was solemnized at Adath Jeshurun Hadrath Kodesh Synagogue, on Sunday, July 7, at half-past six o'clock, by Rabbi Israel L. Hausman, assisted by Cantor A. Wieder. The bride was given in marriage by her parents. She was attired in a white, peau de faille gown, which had a fitted bodice with a high neckline; cap sleeves; and bell-shaped skirt ending in a long train. Her veil of tulle illusion was placed by a crown of seed-pearl-beads; and she carried a prayer book with white orchids. Mrs. Melvyn Robins, sister of the groom, was matron of honour. She wore a sleeveless, blue, silk shantung gown, with fitted bodice appliqued with white beads. She had a matching headdress; and carried a bouquet of blue and white carnations. Cindy Gail Kalnitsky, aged six years, and her sister, Ada Ruth, four, nieces of the bride, were flower girls. They were dressed alike in pink, and white organza party dresses; with matching head-bands; and carried baskets of pink, and white carnations. Joshua Kalnitsky, brother of the bride, was best man. The ushers were: Harry Bell, brother of the groom; Melvyn Robins, and Ben Melnick, brothers-in-law of the groom; Alan Grekin, and Brian Grekin, twins, and Harvey Kalnitsky, cousins of the bride; David Perlin, and Morton Welch. The wedding flowers were pink, white, and blue carnations, and roses. An orchestra played the wedding music. One hundred and eighty guests were received in the Synagogue hall. Mrs. Kalnitsky, mother of the bride, wore a sleeveless gown of mauve, peau de faille; with scoop neckline; and sheath skirt, made with a bustle at the back; also a matching, flowered hat. Mrs. Bell, mother of the groom, wore a blue, silk sheath made with a fitted lace bodice; and cap sleeves; with a matching hat. Each had a corsage of white orchids. Mr. and Mrs. Abe B. Bell spent their wedding trip in Puerto Rico, travelling via Trans-Canada Air Lines. The bride went away in a blue, shantung suit; with a corsage of white orchids. They have taken up residence at 5492 Van Horne Avenue. Here for the marriage were: Mr. and Mrs. H. Bell, and Harry Bell, parents, and brother of the groom; Mr. and Mrs. M. Robins, and Beth, Howard, and Mitchell, of Detroit, Mich.; and Mr. and Mrs. B. Melnick, and Ethel, and Marsha,

Spirit Of The Great Talmudists Lives Again: ORT And Boys Town Jerusalem Join Hands

"What we aim at is building a comprehensive school at Boys Town Jerusalem, a school that will combine study with labor, as did our great Talmudists: and ORT is helping us with the job. ORT will play an important part in our future." Thus does Rabbi Alexander S. Linchner, founder of a unique and dramatic educational project in Israel, describe the new dynamic relationship of Boys Town Jerusalem and ORT, the vocational training agency of the Jewish people.

"When I first went to Israel in 1949," said Rabbi Linchner, "I saw immediately that the new State would need not only scholars but technicians and skilled workers as well. My thoughts leaped back instantly to our great rabbis of ancient times, such as Yochanan Ha-Sandlar (the shoemaker), and Yitzchak Ha-Napcha (the smith), men who were renowned scholars and teachers but who earned their livelihoods at trades.

They felt that teaching and studying the Torah was enough of a 'reward' in itself. Our great sage, Maimonides, felt that payment for teaching the Torah would impinge upon the teacher's objectivity and independence of mind. A Talmudic injunction bids a father to teach his offspring to 'ride a horse, swim, and acquire a trade'. I decided then and there that Israel must have a center of learning that would combine religious scholarship with the mastery of trades and industrial skills."

Rabbi Linchner, a vigorous, dynamic man in his fifties who looks a decade younger than he is, lost no time in converting his dream into a reality. "We began building," he said, "not a school but a town, a boys' town which would encompass the entire life of its students. My students here in America (Rabbi Linchner is president of Mesiftah Torah Vodath, one of the largest Yeshivoth in the world, with a student body of 1500) collected money in canisters, and with the initial $2,000 raised, we were on our way.

"Ten students and a couple of prefabricated huts, given as a gift! We hired a teacher for religious and academic subjects, and one for typesetting, our first trade. Later on, we got a linotype machine. And our growth went on at a dizzying pace."

Rabbi Linchner pointed out that a great part of this growth was due to the tremendous efforts of Boys Town's president, noted financier and philanthropist, Ira Guilden.

"The key of our existence at Boys Town Jerusalem," Rabbi Linchner stated, "is integration. We want to integrate the so-called 'eastern' and 'western' immigrants to Israel, break down the cultural barriers between them, a task of prime importance in the new State. And we want to integrate the work of the mind and that of the hands. We want the academician and the technician living and working side by side. We are, in effect, exponents of John Dewey's theory of 'learning by living.' This is what I call 'educational oxygen'.

Rabbi Linchner said that ORT's aid was asked because expansion necessitated expert advice and guidance in areas of vocational training. "We're moving forward so rapidly", Rabbi Lincher said, "that we felt that ORT's vocational training experience and know-how would be vital." ORT-Israel is, he said, the crown of the entire global network of ORT operations in twenty nations, and its prize Israeli staff is participating in planning our vocational-training program and in developing it. ORT plans, machines, teachers, and techniques will help to give Boys Town Jerusalem students excellent vocational education.

Boys Town Jerusalem at present lists carpentry, cabinetmaking, printing, and mechanics in its vocational curriculum. ORT will soon introduce electromechanics.

"Skills are wonderful," Rabbi Linchner declared. "We make our own furniture in our shops and our printing has led to publishing. Boys Town Jerusalem published Jewish classics that were out of print, and others which were destroyed by the Nazis."

Rabbi Linchner said that production at Boys Town brings in one-fourth of the annual budget. "Tuitions are nominal, but most of the students are on full or part-scholarships. Our budget in the main comes from money raised by

(Continued on Page Seven)

NOW SHOWING

THE NAKED ISLAND

Written and directed by KANETO SHINDO

Grand Prize at the Moscow Festival. Selznick Award—Berlin Film Festival. Winner of France's Prix de la Victoire—Best Foreign Film Feature of the Year.

THE AWARDS SPEAK FOR THE BRILLIANCE OF THIS FILM—LOOK AT WHAT THE CRITICS WRITE.

A work of astonishing beauty —"The Naked Island" is one of those perfect films — *WINSTEN, POST.* Full of visual wonders that speak louder than words — *LIFE MAGAZINE.* A masterpiece extraordinary — *NEW YORKER.* Among the best movies of the year—*McCALLS MAGAZINE.*

TIMES: 7.30 - 9.40 P.M.

FILMS SHOWN HERE WILL NOT BE PRESENTED ELSEWHERE IN MONTREAL

CINEMA FESTIVAL

Congregation Beth Moishe of Outremont

Durocher & Lajoie Avenues

are pleased to announce that their most modern Synagogue and banquet hall is available for weddings, Bar Mitzvahs, meetings and all social functions.

Services every day, morning and evening

For information phone:

RABBI S. E. KLEIN 274-4444

SAM PERELMAN, *President* 277-9240

terminating in a long train. Her cathedral veil of tulle illusion was held by a bandeau of shell-pink, jewelled orange blossoms, and trimmed with appliques of lace, extending beyond the train. She carried a prayer book with white baby orchids, and a spray of stephanotis. Mrs. Irwin Bassel, sister-in-law of the bride, was matron of honour. She wore a long gown of pink, silk organza, made with a fitted bodice; bateau neckline; and A-line skirt embroidered with white ribbon lace. The scalloped hem was beaded with crystals, and pearl-beads. She had a matching headpiece; and carried a cascade bouquet of pink roses, and white carnations. Miss Gayle Auerbach, sister of the groom, was maid of honour. She wore a gown of petal-pink peau de soie, fashioned with a fitted bodice; portrait neckline trimmed with pink, appliqued scroll work; and short sleeves. She had a matching hat; and carried a cascade bouquet of pink roses, and white carnations. The bridesmaids were: Misses Sandra Tucker, Goldie Tucker, and Barbara Gillman, cousins of the bride; Miss Louise Linetsky, cousin of the groom; Mrs. Seymour Ostrow, and Mrs. Herbert Isenberg. They were gowned alike in petal-pink, silk chiffon, made with a high, veiled neckline. They had pink hats; and carried pink, and white carnations, and roses. Rhonda Bassel, aged six years, and Jacqueline Bassel, four, nieces of the bride, were flower girls. They were dressed alike in white organza, set over pink silk. They had tiaras; and carried nosegays of pink, and white roses. Irwin Bassel, brother of the bride, was best man. The ushers were: David Linetsky, cousin of the groom; Seymour Silverman, and Stanley Bassel, cousins of the bride; Seymour Ostrow, Herbert Isenberg, Arthur Oleisky, Mayer Selekman, Henry Glazer, Zachary Heller, and Richard Marcowitz; all of New York. The wedding flowers were pink roses, with foliage. An orchestra played the wedding music. Three hundred and ten guests were received in the Synagogue hall. Mrs. Bassel, mother of the bride, wore a pink, silk chiffon gown. The fitted over-blouse was beaded in pink crystals, and seed-pearl-beads, and had cap sleeves, a heart-shaped neckline; and sheath skirt made with a semi-trumpet back. Her pink, lace crown was studded with crystals, and matching seed-pearl-beads. Mrs. Auerbach, mother of the groom, wore a Guipure lace gown, re-embroidered with seed-pearl-beads, sequins, and lustre beads; with a matching headpiece. Each carried a pink orchid. Mr. and Mrs. David H. Auerbach spent their wedding trip in Miami, Florida, and Nassau, the bride travelling in a yellow, silk shantung suit, with a white fox stole. They have taken up residence in Riverdale, N.Y. Here for the marriage were: Mr. and Mrs. Leo Schmeltzman, cousins of the bride; and Mr. and Mrs. M. Selekman; all of New York.

ENGAGEMENTS

Mr. and Mrs. Harry Hartman, 4508 Hutchison Street, announce the engagement of their daughter, Miss Helen Hartman, to Harold Rosenzweig, son of Cantor and Mrs. Joshua Rosenzweig, 5863 Clanranald Avenue. The marriage will take place on June 14, 1964, at Chevra Kadisha-Bnai Jacob Synagogue.

993 Briar Hill Avenue, brothers-in-law, and sisters, of the groom; Mr. and Mrs. Arthur Saresky, 524 Coldstream Avenue; uncle, and aunt of the groom; Mr. and Mrs. Benjamin Shapero, and Jose, and Ruth, 622 Coldstream Avenue; and Miss Sandra Zimmerman, 309 Warren Road; cousins of the groom; Mrs. Rina Loomer, aunt of the bride, and her granddaughter, Arlene Parl, both of 43 Warwick Avenue; all of Toronto; Mr. and Mrs. H. Loomer, and Joyce, of Granby, Quebec; Mrs. Sophie Pustilnick, and Mr. and Mrs. Herman Bercowitz, all of Philadelphia, Pa.; cousins of the bride; and Mr. and Mrs. Joseph Richman, of Chicago, Ill.

AUERBACH-BASSEL

The marriage of Miss Gloria Rita Bassel, daughter of Mr. and Mrs. Samuel Bassel, 5756 Hudson Avenue, to David Hillel Auerbach, son of Mr. and Mrs. Jack Auerbach, 4914 Decarie Boulevard, was solemnized at Shaare Zion Synagogue, on Sunday, June 30, at half-past six o'clock, by Rabbi Maurice S. Cohen, assisted by Cantor S. Gisser. The bride was given in marriage by her father. She was gowned in white peau de soie, and blush-pink, beaded Chantilly lace, made with a jewel neckline, with a fitted, lace border; short sleeves; and bouffant overskirt trimmed with beaded lace,

MONTREAL'S LANDMARK

DESJARDINS SEAFOOD RESTAURANT

FAMOUS FOR EXPERT CATERING

ALTERNATE COURSES

Our Catering Department Will Be Glad To Plan And Arrange Your . . .

● Banquets ● Anniversaries ● Sweet Sixteens ● Receptions ● ● Club Meetings ● ● Strolling Musicians in the Evening ● Fully Licensed ●

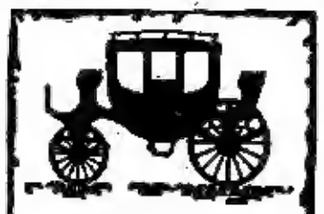
1175 MACKAY ST. — FREE PARKING — UN. 6-9741

Party Consultant

Arrangements for private parties, Bar-Mitzvahs, Weddings, Sweet Sixteens guest list (seatings).

Gladys Levin

RI. 7-7913



UNSURPASSED ROAST PRIME RIB OF RED RIBBON BEEF

swiss onion pie

A 'SPECIALTY' OF THE

Stage Coach Inn Restaurant

RE. 1-7771

AMPLE PARKING

DECARIE AT JEAN TALON

enjoy the finest NAYMISHA drink

CHERRY BRANDY

BORDEAUX FRANCE

MECCA FOR SMART MONTREALERS

MISS MONTREAL RESTAURANT

ACCOMMODATION FOR UP TO 100 PERSONS

In our private air-conditioned banquet room

Miss Montreal

7600 DECARIE BLVD.

RE. 7-3621

Never a parking problem

Honey Cake, Sponge Cake, Marble Cake, Egg Kichel, Special Fancy, Egg Twists & Twists . . . and many other High Holiday favourites.

N.D.G. MEAT MARKET Ltd.

S. SELTZER & SONS
Managers

RED BRAND RIBS
For Your Freezer

YOU CAN ORDER A COMPLETE RIB AND WE WILL TAILOR IT FOR YOUR FREEZER.

We barbecue your chicken, roast beef & turkeys at a little extra cost. Meats, fish and poultry at their very finest. Lightning delivery — one order and you'll be convinced. Daily deliveries to Town of Mount Royal, Ville St. Laurent and St. Martin.

We are as close as your telephone.

5343 Sherbrooke St. W. HU. 9-8621

COHEN'S HAYMISHA FARFEL
370 COLLEGE ST. TORONTO, CAN.
Canada's Largest Selling HAYMISHA FARFEL with real old fashioned flavour
KOSHER — PAREVE
At your favourite grocer — delicious as a side dish with gravy "Children Love It."
Distributors: Montreal: Star Appetizing Products, RE. 7-0952 Toronto: Max Rosenbloom, ME. 3-6272.

MONTREAL MEETINGS

★ BNAI BRITH WOMEN ★

Chapter Number 257: Paid-up membership tea, and card party is on September 25, at 8.00 p.m., at Gourmet Restaurant. Mrs. J. Brasloff, president, will preside. Mrs. T. Laxer is publicity chairman.

★HOSPITAL OF HOPE★

Units meeting on Tuesday, October 1, at 8.00 p.m., are: Tikvah-Katz Mindlin, at the home of Mrs. H. Levitan, 4970 Jean Brillant Avenue; Hesha Berson and Rose Moss, at the home of Mrs. H. Berson, 4017 Mackenzie Street; Fraid-Philip Cohen, at the home of Mrs. P. W. Cohen, 5945 Souart Avenue.

BIRTHS

Born, to Mr. and Mrs. Robert Rosenzveig (nee Maxine Downer), 2825 Darlington Place, on September 6, at Reddy Memorial Hospital, a son, Adam Joel; brother of Eric, aged three years; grandson of Mr. and Mrs. Morris Downer, 4267 Braille Street; and of Mr. and Mrs. Harold Rosenzveig, 4905 Macdonald Avenue; great-grandson of Mr. and Mrs. B. Rosenzveig, 3225 Linton Avenue; of Mrs. Anna Wigdor, 932 Wilder Avenue; of Mr. and Mrs. J. Joffre, 3460 St. Hubert Street, who are also the godparents; and of Mrs. Rebecca Downer, 3225 Barclay Avenue. B. Rosenzveig, great-grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. Seymour Eliesen (nee Ruth Mayberger, formerly of Ottawa, Ont.), 5000 Bourret Street, on September 3, at the Royal Victoria Hospital, a son, Michael Steven; grandson of Mr. and Mrs. I. S. Eliesen, 4476 Third Street; and of Mr. and Mrs. Hyman Mayberger; great-grandson of Mrs. Sarah Ginsberg. Godparents are Mark Eliesen, uncle, and Miss Mary Ginsberg, great-aunt, all of Ottawa. Mrs. Joseph Eliesen, 3807 Kent Avenue, great-aunt, held the baby during the ceremony.

Born, to Mr. and Mrs. Harvey Farovitch (nee Judith Weber), 2625 Kent Avenue, on September 3, at the Jewish General Hospital, a son, Lorne Alex; grandson of Mr. and Mrs. Saul Weber, 741 Stuart Avenue; and of Mr. and Mrs. H. Farovitch, 2235 Beaudet Place; great-grandson of Mrs. Jennie Maron, 741 Stuart Avenue; and of Samuel Farovitch, of Montreal. Godparents are Mr. and Mrs. A. Satim, 2300 Paton Street. Stanley Devine, 2302 Mantha Street, uncle, held the baby during the ceremony.

Born, to Mr. and Mrs. Harvey Milstein (nee Sarah Droznika), 26 Gulliver Road, Toronto, Ont., on September 6, at the Northwestern Hospital, a son, Stephen Mark; grandson of Mr. and Mrs. S. Droznika, 32 Fraserwood Avenue, Toronto; and of Mr. and Mrs. S. Milstein, 5530 Clanranald Avenue, Montreal; great-grandson of Mr. and Mrs. C. T. Radzynski, 35 Lester Avenue, Toronto. Godparents are S. Droznika, grandfather; and Mrs. C. T. Radzynski, great-grandmother. C. T. Radzynski held the baby during the ceremony.

Born, to Mr. and Mrs. Mack Dolowitz (nee Molly Schachter), 4219 Mackenzie Street, Chomedey, on September 7, at the Royal Victoria Hospital, a daughter, Jodi-Lee; sister of Marla, aged four and one-half years; and Debra, three; granddaughter of Mr. and Mrs. William Schachter, 5269 Connaught Boulevard; and of Mrs. David Schaffer, 4415 Carlton Avenue.

Born, to Mr. and Mrs. Gerald Smiley (nee Murial Apkin), 3095 Bedford Road, on August 28, at the Royal Victoria Hospital, a son, Robert; brother of Carin, aged seven years; and of Elaine, four; grandson of Mr. and Mrs. Morris Apkin, 3767 Carlton Avenue; and of Mr. and Mrs. Irving Smiley, 5397 Westmore Avenue; great-grandson of Samuel Smiley, 4727 St. Dominique Street, and the late Mrs. N. Smiley. Godparents are Norman Smiley, 7448 Kingsley Road, uncle; and Miss Bonita Apkin, 3767 Carlton Avenue, aunt. Samuel Smiley, great-grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. Sheldon Hershon (nee Goldie Libman), 295 Alexis Nihon Boulevard, on August 30, at the Jewish General Hospital, a daughter, Cindy; granddaughter of Mr. and Mrs. Harry Hershon, 4575 Hutchison Street; and of Mrs. Molly Libman, 380 Edward Charles Avenue, and the late David Libman; great-granddaughter of Mrs. Toba Hershon, 4200 Coutral Avenue.

Born, to Mr. and Mrs. Perry Silverman (nee Marilyn Silverstein), 4900 Bouchette Street, on August 26, at the Jewish General Hospital, a daughter, Frimie Sue; first granddaughter of Mr. and Mrs. Ben Silverstein, 4300 Bouchette Street; and of Mr. and Mrs. Louis Silverman, 5742 Mountain Sights Avenue; great-granddaughter of Mr. and Mrs. Harry Steinhart, 4780 Vezina Street; of Hyman Silverstein, 4470 Dupuis Avenue; of Ben Black, 5241 Grenier Street; and of Mrs. Lea Silverman, 5293 King Edward Avenue.

Born, to Mr. and Mrs. Stephen Bleyer (nee Hilda Aguinik), 4790 Cote des Neiges Road, on September 7, at the Jewish General Hospital, a son, Peter Alexander; grandson of Harry Aguinick, 4923 Kent Avenue.

Born, to Mr. and Mrs. S. Kamenetsky (nee Sylvia Cantor, formerly of Montreal), of Woppinger, N. Y., on August 27, a daughter, Hannah; sister of Leonard, aged six years; and of Robert, four; granddaughter of Mr. and Mrs. Richard Cantor, 2475 Maplewood Avenue; and of the late Mr. and Mrs. Lionel Kamenetsky.

Born, to Mr. and Mrs. Henry Stone (nee Mara Slone), 449 Durham Terrace, on August 23, at Reddy Memorial Hospital, a son, Edward; brother of Judy, aged three and one-half years; grandson of Mr. and Mrs. David Slone, 5340 Walkley Avenue; and of Mrs. Mary Stein, 4875 Dufferin Road, and the late Julius Stein. Godparents are David Slone, grandfather; and Mrs. Mary Stein, grandmother. Judge Alan B. Gold, 5575 Glencrest Street, cousin, held the baby during the ceremony.

ALTMAN'S REST HOME
Strictly kosher
home-made meals.
24 hour service
6054 Durocher St.
CR. 7-4758 or 276-4914

CLASS IN COOKERY

BAKED WHITE FISH

two pounds white fish
two stalks celery
two small onions
four carrots
two teaspoons butter
two cans tomato soup

Clean, wash, and salt fish well, then slice in serving portions. Dice celery, and carrots. Slice onions. Add butter, mix together. Place in a greased, glass, baking dish, with fish on top of vegetables. Pour tomato soup over this mixture. Cover, and bake at 350 degrees for three-quarters of an hour.

Mrs. S. Feferyrad,
3295 Goyer Street. Montreal.

FRUIT AND NUT STRUDEL

two eggs
one tablespoon water
four tablespoons lemon juice
four tablespoons fine bread crumbs
one pound flour
one-half teaspoon salt
one teaspoon oil
sugar
two cups chopped nuts, raisins, cherries, coconut, and apples

Mix flour, salt, eggs, water, and oil together. Knead dough into a ball. Divide it into four or five portions. Place each portion on a small saucer. Sprinkle a few drops of oil on top of each portion. Let dough stand for two and one-half to three hours. Knead each portion again. Place one on a cloth. Pull each end until dough is stretched very thin. Sprinkle with some of the lemon juice, sugar to taste, and bread crumbs. Add part of the chopped nuts and fruit. Roll up the portion and place in a greased baking pan. Do the same with remaining portions of dough. Bake at three hundred and twenty-five degrees for about one-half hour, or until golden brown.

Mrs. Louis Finkelstein,
211 Strathearn Road. Toronto.

★

Sabbath Candles will be kindled on

Friday, September 27, at 6.25 p.m., D.S.T., in Montreal

Friday, September 27, at 6.49 p.m., D.S.T., in Toronto

Friday, October 4, at 6.12 p.m., D.S.T., in Montreal

Friday, October 4, at 6.36 p.m., D.S.T., in Toronto

★

Yom Kippur is on Saturday, September 28

★

Heshvan 1, 5724, falls on Saturday, October 19

★

The Festival of Succoth commences on Wednesday evening, October 2

TORONTO BIRTHS

Born, to Mr. and Mrs. Harvey Milstein (nee Sarah Droznika), 26 Gulliver Road, on September 6, at the Northwestern Hospital, a son, Stephen Mark; grandson of Mr. and Mrs. S. Droznika, 32 Fraserwood Avenue; and of Mr. and Mrs. S. Milstein, 5530 Clanranald Avenue, Montreal, Quebec; great-grandson of Mr. and Mrs. C. T. Radzynski, 35 Lester Avenue. Godparents are S. Droznika, grandfather, and Mrs. C. T. Radzynski, great-grandmother. C. T. Radzynski held the baby during the ceremony.

Born, to Mr. and Mrs. David Solway (nee Charlotte Wagman), 240 Searle Avenue, on September 2, at the Toronto General Hospital, a daughter, Janice Dawn; sister of Sherri, aged seven years; Elise, six; and Michael, two; granddaughter of Mr. and Mrs. A. Wagman, 69 Elm Ridge Drive; and of Mrs. Edna Gray, 2550 Bathurst Street.

Born, to Mr. and Mrs. Benny Levison (nee Elaine Hilf), 4141 Bathurst Street, on September 6, at Branson Hospital, a son, Craig Russell; brother of Randi Lisa, aged one year; grandson of Mr. and Mrs. Jack Hilf, 2 Brixham Terrace; and of Manfred Levison, of Chicago, Illinois.

Born, to Mr. and Mrs. Fred Feld (nee Estelle Plant), 35 Verwood Avenue, at the New Mount Sinai Hospital, on September 5, a daughter, Karen Eileen; sister of Marilyn, aged five and one-half years; and of Marlene, four; granddaughter of Mr. and Mrs. P. Feld, 48 McAllister Road; and of Mr. and Mrs. M. Plant, 81 Reiner Road; great-granddaughter of Mrs. Helen Lubek, 245 Northcliffe Boulevard.

Born, to Mr. and Mrs. Samuel Powell (nee Rochelle Katzman), 47 Baydon Avenue, on September 7, at New Mount Sinai Hospital, a son, Alan Perry; brother of Lawrence, aged six years; and of Martin, four and one-half; grandson of Mr. and Mrs. D. Powell, 3575 Bathurst Street; and of Mr. and Mrs. J. Katzman, 72 Baycrest Avenue. Godparents are Mr. and Mrs. J. Katzman, grandparents. J. Katzman, grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. A. H. Liss (nee Beatrice Eisler), 24 King High Avenue, on August 29, at the Women's College Hospital, a daughter, Elayna Mari; sister of Brian Mark, aged two years; granddaughter of Mr. and Mrs. M. Eisler, 121 Fairholme Avenue; and of J. Liss, of Toronto.

Born, to Mr. and Mrs. M. Stein (nee Esther Gaylor), 52 Lynn Haven Road, on August 21, at New Mount Sinai Hospital, a son, Keith Jonathan; grandson of Mr. and Mrs. Nathan Gaylor, of Kitchener, Ont.; and of Mr. and Mrs. Max Stein, 130 Brunswick Avenue.

Born, to Mr. and Mrs. Harvey Drowrig (nee Mia Shiffman), 3892 Bathurst Street, on September 9, at the New Mount Sinai Hospital, a daughter, Risa Primette; sister of Susan Ellen, aged three and one-half years; granddaughter of Samuel Shiffman, 8 Almington Street; great-granddaughter of Altar Rapoport 489 Markham Street.

Born, to Mr. and Mrs. Samuel Katzman (nee Laura March), 484 Manning Avenue, on September 10, at New Mount Sinai Hospital, a son, Brian Alan; brother of Denise, aged two and one-half years; grandson of Mr. and Mrs. Jack Katzman, 72 Baycrest Avenue; and of Mr. and Mrs. Max March, 484 Manning Avenue. Godparents are Mr. and Mrs. Max March, grandparents. Max Katzman, 630 Roselawn Avenue, uncle, held the baby during the ceremony.

Born, to Mr. and Mrs. Michael Mason (nee Ruth Rosenbaum), 49 Duneannon Drive, on September 10, at New Mount Sinai Hospital, a daughter, Rosanne Kya; sister of Robin, aged eight years; Andrew, five; and of Tov, four; granddaughter of Mr. and Mrs. Leo Rosenbaum, 68 Brucewood Crescent; and of Mr. and Mrs. Marcus Mason, of Hamilton, Ont.

LEGAL NOTICE

NOTICE OF APPLICATION FOR DIVORCE

NOTICE is hereby given that DAME MARGARET ELINOR ANDERSON HAFNER, housewife, of the City and District of Montreal, in the Province of Quebec, will apply to the Parliament of Canada, at the next or following session thereof, for a Bill of Divorce from her husband, JOHN CARL HAFNER, Draftsman, of the City and District of Montreal, in the Province of Quebec, on the ground of adultery.

DATED at MONTREAL, Province of Quebec, this eighteenth day of September 1963.

BRAIS, CAMPBELL, MERCIER & PEPPER,
Solicitors for Applicant,
Suite 611,
Royal Bank Building,
360 St. James St. West,
Montreal, Que.

LEGAL NOTICE

NOTICE OF APPLICATION FOR DIVORCE

NOTICE is hereby given that STANLEY S. WOOD, Timekeeper, of the City and District of Montreal, in the Province of Quebec, will apply to the Parliament of Canada, at the next or following session thereof, for a Bill of Divorce from his wife DAME HAZEL FORBES WOOD, Registered Nurse, of the City and District of Montreal, in the Province of Quebec, on the ground of adultery.

DATED at MONTREAL, Province of Quebec, this eighteenth day of September 1963.

BRAIS, CAMPBELL, MERCIER & PEPPER,
Solicitors for Applicant,
Suite 611,
Royal Bank Building,
360 St. James St. West,
Montreal, Que.

Almost a full cup of Liquid Corn Oil in each delicious pound

FLEISCHMANN'S
100% CORN OIL MARGARINE
HAS THE HIGHEST RATIO OF POLYUNSATURATES TO SATURATED FAT

It contains only pure corn oil, nature's finest, most desirable vegetable oil. This margarine is low in saturated fat. In fact, of all leading margarines, Fleischmann's has the highest ratio of polyunsaturates to saturated fat. That's why it's ideal for modern diets. Ask your doctor about its benefits.

Tastes so delicious, so naturally-good, you'll be surprised to learn it's margarine! Spreads smoothly even when it's just out of the refrigerator.

It's Kosher!

CANADIAN JEWISH REVIEW
is one of only three English-language weekly consumer magazines in all of Canada with Audit Bureau of Circulations Membership.

The others are TIME and TV GUIDE

QUEBEC — ONTARIO
THE MARITIMES

FREE SERVICE OVERHAUL CLEANING with your fuel oil contract
S. ALBERT & CO. LTD.
Fuel Oil Burner Sales & Service
5762 St. Lawrence Boulevard CR. 4-5485

ROY CLEANERS LTD.
720 Blvd. Ste. Croix
CLEANING
PRESSING
STORAGE
15 TRUCKS TO SERVE YOU
RI. 7-2491

Professional

Harry Kolber
Notary
Marriage Licenses & Contracts
4481 Park Avenue, Suite 21 (Seagler Building)
Tel. VI. 4-1785 Eves. CR. 6-8468

MARION, MARION, ROBIC & BASTIEN
Patent and Trade Mark Attorneys
1100 Drummond Street — Montreal
AV. 8-2152 - 2153

BOMAC
MONTREAL LIMITED
770 ST. ANTOINE ST., LAN. 6-1851
Producers of cuts for catalogues

SMITH BROS. MONUMENTS
Est. 1892
2116 GUENET STREET
843-8866
MAIRE KAHN

COTE DES NEIGES CHAPEL
REgent 3-7101
L. Parkoff & Sons
JEWISH FUNERAL DIRECTORS OF DISTINCTION

THE SQUIRREL

By Jack Luria, In The Jewish Frontier

It was a day heavy with grey heat when you half wished the summer to end, even if it meant that you had to go back to school. We were in the park on the East River waterfront, hoping for something exciting to do. For a while we spun our tops on the cement walk, but we tired of that, so we grabbed Blacky Fink's skullcap and played "saluges" with it. Blacky was dark-skinned and skinny, and very religious; he went to an all-day Jewish school called a *yeshivah*. He cursed us in three languages, English, Yiddish and the few Italian obscenities he knew, screaming to God to punish us for making him sin by going bareheaded.

Suddenly Hymie Becker dropped Blacky's cap and cried, "Hey, look at the rat!" We saw a grey furry animal with a long bushy tail running along the fence which circled the park. A couple of Water Street kids were coming in from two directions, heaving rocks at the little beast so that it had begun to spin around helplessly. In a moment a rock had knocked it off the fence. A kid grabbed the animal by the tail and flung it against a tree. Then the others beat the broken body with sticks. They worked silently, and when it was over they stood looking stolidly at what they had done.

Hymie, Blacky and I crowded around to look too. Hymie said, "Ugh, it's only a rat."

"It's no rat. It's a squirrel," I objected. "I saw squirrels when I went to Central Park. They got them by the millions."

"All right, so let it be a squirrel," said Hymie.

One of the Water Streeters poked a stick into the squirrel's blood-oozing mouth. I felt stiff and cold along my back. "Why'd you kill it?" I asked.

"Let's go," one of the Water Streeters said. They began moving off.

"Why'd you do it?" I shouted.

"We just felt like it." It was a kid named Frankie Donovan who spoke. I knew him, for we had been together in Miss Sperber's third-grade class the year before. He limped a little and was gentle usually, not at all wild like the others from Water Street. Now he was spitting his words out from the side of his mouth, just like the others.

"It didn't hurt you. Why didn't you let it live?" I was shaking inside, and my voice came out squeaky.

"Just because, you little sheeny bastard!"

"Let's knock the crap out of them! Mopolize them!" the Water Streeters yelled. They stooped to pick up stones, and we began running. They jeered us as we ran and they threw a few stones, but didn't aim them. As soon as they had disappeared we went back to look at the squirrel again.

The squirrel lay on its back, bloody only around the mouth and nose. Around its white belly the fur was rusty red. We could see it was a male. The paws were stiff and straight upward, as if it were still alive and begging.

We were strangely shaken by the sight, at once fascinated and repelled, angry and fearful, ashamed that we hadn't fought to save the squirrel. If only there had been time to gather up our courage. But the squirrel had been alive one moment and dashed to death the next, the whole business whirling about us like a carousel.

Hymie put out a finger and stroked the fur along the squirrel's tail. "It feels like a cat's," he said.

"You shouldn't have done that. It's forbidden to touch an unclean animal, and dead yet. You better wash your hands real good before you eat," said Blacky.

"Aw, I don't care. My parents don't go to *shul*. We eat ham even."

"*Shmai Yisroel!*" exclaimed Blacky. "You believe in God, don't you?"

"Of course. So what of it?"

"God is watching us. And He just heard you."

"Then He should strike Frankie Donovan and his gang dead for what they did!" I concluded.

I wanted to touch the poor dead thing too. Yet even to look at it made me feel like retching. Hymie, big and blond, was the most un-Jewish one among us. I admired his size and his courage, but I worshipped the Water Streeters. They were devils, glamorous and godlike. Our parents told us not to fight ever, to run from danger. The Gentile boys never had to run. They were tough like pirates with swords.

All at once Blacky cried, "Watch out! It's still alive."

"Alive my eye! It couldn't live after what they did to it," said Hymie.

Blacky pointed to one of the hind legs, which was twitching almost imperceptibly. "The soul is still with it," Blacky insisted.

"I'll kill it then. We can't let it suffer," said Hymie.

"Hymie, don't!" pleaded Blacky. "The sin will fall on your head."

Wordlessly Hymie picked up the biggest rock he could find and let it fall on the squirrel's body. When Hymie had lifted the rock away, we looked again. The twitching was no more.

"Now the soul is gone." The way Blacky said it chilled me.

"How do you know a squirrel has a soul?" asked Hymie.

"All living things have souls, don't you know that?" Blacky snapped. "That's what makes them alive."

"Even trees and flowers? What kind of souls do they have?" Hymie demanded.

Blacky frowned for a while before he said, "Well, not things that grow in the ground."

"You said all living things, didn't you?" Hymie snorted.

"Blacky, where does the soul come from?" I asked.

"From God. He breathes it in."

"Do you eat meat, Blacky?" challenged Hymie.

Blacky's dark face reddened. "I don't eat ham like you. I eat only *kosher meat*."

Hymie pounced on him triumphantly. "Aha, so you eat meat. You eat the meat of cows and chickens which have souls, don't you?"

Blacky looked sheepish. "But the *Torah* allows it. When the cow or chicken is dead, the soul isn't in it."

"Where does it go?"

"Away," said Blacky. He waved his arms vaguely skyward.

"Aw, my grandfather died in our house. I never saw his soul going anywhere."

"Of course you couldn't see it. No one can see a soul."

"What's a soul like?" I broke in.

Blacky peered intently down at the ground as if he were searching for a soul that might be lying around. "Very thin. Like tissue paper."

"You can see tissue paper," Hymie contradicted.

"This is different. It's just like water, very, *very* thin."

"I think maybe it's more like smoke. Or like steam," I ventured. Blacky nodded gratefully at me.

The flies and ants meanwhile had begun crawling over the dead squirrel. I was the first to ask the question: "What should we do with it?"

"Leave it there," Hymie said. "The park man will throw it in the garbage can."

We considered Hymie's suggestion in silence; then I blurted out, "We can't do that! Hymie, how'd you like to be thrown into the garbage when you die?"

"So what do you want to do, keep it? Soon it'll begin to stink."

"Just a little dead squirrel?"

"Gee, you're stupid! Even people stink when they're dead. The undertaker took my grandpa away as soon as he died. Because it was summer and he was smelling already."

I felt sorry for the life that could be crushed out of a frisking squirrel in a moment and for souls that were as thin as tissue paper and went heavenward like smoke and for squirrels and people alike who became no more than stinking refuse to be taken quickly away.

I heard Hymie's voice: "There's only one thing to do. Bury it."

We dug a hole wide enough and deep enough under the privet bushes. And when we had covered the squirrel with earth and put a rock over it for a marker, we asked Blacky to say a prayer.

Blacky winced. "It's forbidden. We say prayers only over people."

"Why? You yourself said the squirrel had a soul," I reminded him.

"It's not the same thing. Human souls and animal souls are very different," Blacky protested.

"Different my behind!" Hymie screamed. "It's all hypocrisy. That's what my old man says religion is."

I don't think that any one of us knew what "hypocrisy" meant, but Blacky, in his eagerness to disprove the charge, agreed to say the first verse of the *kaddish*: "*Yisgadal v'yiskadask shmai rabah* — glorified and hallowed be the great name of God."

For a week after we had buried the squirrel we made a daily pilgrimage to its grave and Blacky said the first verse of the *kaddish*. But the memory of the little beast lying bloody in senseless death faded quickly, and we went back to spinning tops and playing "saluges." One day, after school had begun in September, we remembered and went back under the privets. The stone was gone, and the rains had leveled the little mound beneath it. We walked around looking for the spot, but the squirrel had already become an inseparable part of the earth.

Rose and Meyer Dick

Invite you to join them

for The Carnival in Rio Cruise

JANUARY 17, 1964 — SS ARGENTINA

FOR RESERVATIONS CONTACT —

G. B. MORRISON CO.

5247 DECARIE BLVD., MONTREAL 29, QUEBEC.
Bus. Tel. No.: 849-5757 Res. Tel. No.: HU. 8-2962

LEADER OF BERLIN JEWRY WANTS BRITISH NAZI PAMPHLETS HALTED

(Continued from Page One)

of the leaflets. But Mr. Galinski noted that the British Nazi spokesman had belittled such efforts by pointing out that his party was legal in Britain. The British Parliament and the U.S. Congress, the Jewish leader asserted, says the New York Herald Tribune, should be made aware of this situation.

"If the Western Allies do not recognize this new development of National Socialism in time, and if they minimize it, as they did in the last few months," he said, "then what happened yesterday can happen again tomorrow, but in a magnitude that could destroy mankind."

N.Y. FAIR SABBATH LAW

(Continued from Page One)

The declaration amendment was defeated, and the Councilmen voted 25-0 in favor of the Sabbath law.

Theodore S. Weiss, Manhattan reform Democrat, said "some of the debate makes me ashamed . . . makes me sick. Mr. Arculeo introduced his amendments in good faith."

After the law was passed, Rabbi Meyer Cohen, executive director of the Union of Orthodox Rabbis of the United States and Canada, reports the New York Herald Tribune, said it has "advanced the cause of religious liberty and enhanced the prestige of New York." He did not comment on the quality of the Council debate.

(Resort Advertisements are on Pages Five and Seven)

Resorts — New York

CANADIAN HOLIDAY AT GROSSINGER'S

Grossinger's is going to hold a special weekend for single people, October 11 - 13. Remember, you have an extra day! Monday, October 14, is Thanksgiving. There'll be activities galore that will make it easy for unattached fellows and girls to meet. We're also planning a special Canadian Holiday Festival from Thursday, October 10, to Monday, October 14. It'll encompass the Teachers' Convention, October 10 - 11, and Thanksgiving, October 14. This is a great chance for that much-needed vacation with the family. . . . So, if you're single and want to mingle, or if you're married and want to have a happy holiday with the family, c'mon to Grossinger's for the Canadian Festival!

Grossinger's Has Everything
GROSSINGER, N.Y.
Grossinger's Metro Representative
Wesley Dallas, 279-1577,
or your travel agent.

MONTREAL MARRIAGES

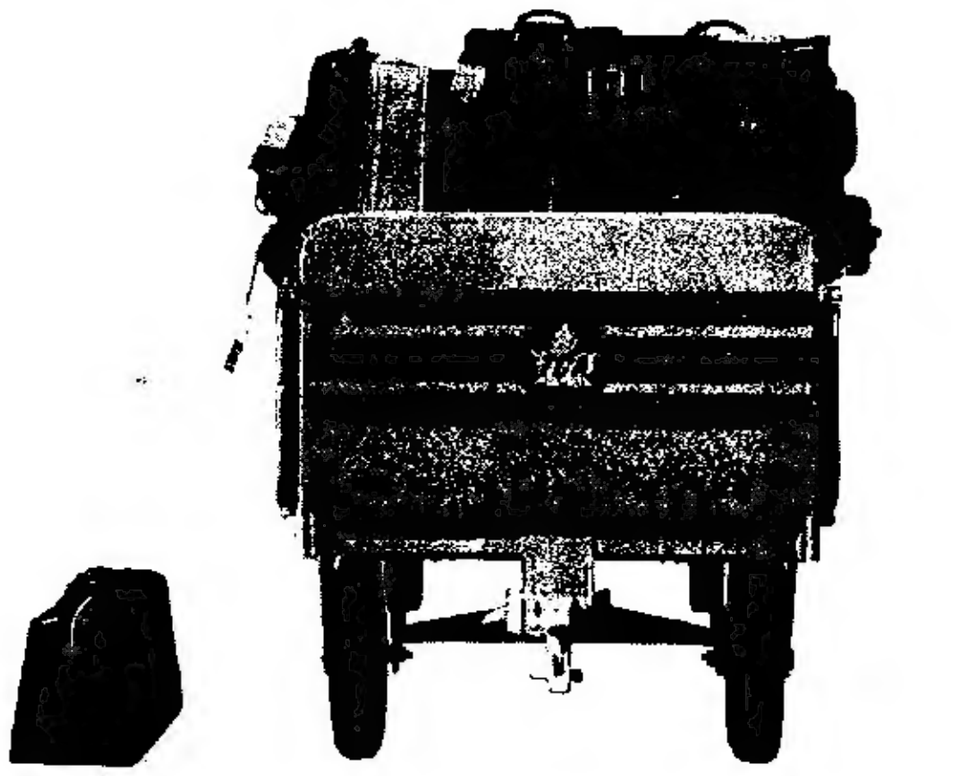
FRIEDMAN-GILLMAN

The marriage of Miss Barbara Ann Gillman, daughter of Mr. and Mrs. Ernest Gillman, of Quebec City, Quebec, to Rabbi Hillel Ira Friedman, of Pelham, N.Y., son of Dr. Theodore Friedman, Rabbi, and Mrs. Friedman, of South Orange, N.J., was solemnized at Beth Israel Sholem Synagogue, in Quebec, on Sunday, August 11, at five o'clock, by Rabbi Theodore Friedman, father of the bridegroom; Rabbi Neil Gillman, brother of the bride; and Rabbi Gerald Chirnomas, of Quebec City, assisted by Cantor H. Fisher. The bride was given in marriage by her father. She wore a gown of ivory-shaded silk fashioned with a fitted bodice; a bertha of Brussels lace; and full skirt continuing as a long train. Her shoulder-length veil of tulle illusion was held by a circlet of tulle and lace; and she carried an antique, silver-coloured Bible, a gift of the bridegroom's parents. Mrs. Neil Gillman, sister-in-law of the bride, was matron of honour. She wore an Empire gown of peacock-blue, chiffon gown; with a matching hat; and carried white, and blue roses, and carnations. Mrs. Marshal Myers, of Buenos Aires, Argentina; Mrs. David Spritzer, of South Orange, N.J.; and Miss Frances Silver, of Montreal, were bridesmaids, wearing Empire gowns of blue chiffon. They had matching crowns; and carried nosegays of white, and blue Shasta daisies. Rabbi Joseph Werwick, of New York, was best man. The ushers were: Norman Silverstein, of New York; David Spritzer, and Eric Myer, of Norwich, Conn. White, and blue Shasta daisies, chrysanthemums, and gladioli, with greenery, decorated the Synagogue, and the Chateau Frontenac for the reception. Mrs. Gillman, mother of the bride, wore a gown of aquamarine-blue silk, with a beaded over-blouse; also a matching hat. Mrs. Friedman, mother of the groom, wore a gown of peacock-blue peau de soie; and a hat of that shade. Each had a corsage of mauve orchids. Rabbi and Mrs. Hillel Ira Friedman spent their wedding trip in Easthampton, L.I., the bride departing in an ensemble of almond-green light wool. They have taken up residence in Scottsdale, Arizona. Mrs. Friedman is a graduate of McGill University, and received a Master's degree from Columbia School of Social Work. Rabbi Friedman is a graduate of Queen's College, and was ordained at the Jewish Theological Seminary of America.

TORONTO ENGAGEMENTS

Dr. and Mrs. Louis Offer, 38 Fairleigh Crescent, announce the engagement of their daughter, Miss Cynthia Cheryl Offer, to Barry Sheldon Small, son of Mr. and Mrs. Allan Small, 76 Lynn Haven Road.

Mr. and Mrs. Moses Ruby, 4 Ava Road, announce the engagement of their daughter, Miss Caroline Ruby, to Peter Nadler, son of Mr. and Mrs. Louis N. Nadler, 345 Lonsdale Road.



by yourself *or in a friendly group*

you save 2 ways to

TEL AVIV

(1) "21-Day" Fares. Save $151 over regular economy fares to Israel between October 1 and April 30! TCA's 21-Day Jet Economy Excursion Fares apply to any trip of 14 days up to a maximum of 21. All you have to do is be back by April 30. (Take a TCA DC-8 Jet from Montreal or Toronto to London or Paris, then on by connecting airline to Tel Aviv.)

TCA "21-Day" Fares — MONTREAL-TEL AVIV $787.10; TORONTO-TEL AVIV $827.10

(2) Group Fares. TCA's special low Group Fares to Tel Aviv are available all year 'round to any group of 40 persons or more. No clubs, no organizations. Just get together with 39 friends or acquaintances and save. Travel either way on TCA's helpful Fly Now—Pay Later Plan. See your travel agent about it, or call TCA.

TCA Economy Class Group Fares — MONTREAL-TEL AVIV $668.70; TORONTO-TEL AVIV $614.70

For further information phone / Montreal 489-3411 / Toronto 925-2311

FLY CANADIAN-FLY **TCA** TRANS-CANADA AIR LINES AIR CANADA

Social Notes—Toronto

Mr. and Mrs. Charles Pomer, 665 Roselawn Avenue, returned from Oak Park, Mich., where they were present at the bar-mitzvah of their grandson, Larry Kraus, son of Mr. and Mrs. Howard Kraus (nee Mildred Pomer).

Michael Levine, son of Mr. and Mrs. Murray Levine, 625 Chaplin Crescent; and Paul Orenstein, son of Mr. and Mrs. S. L. Orenstein, 87 Ardmore Road, returned via Trans-Canada Air Lines, from a three-month tour of England and Europe.

Mr. and Mrs. Michael Alexander, 14 Avoca Avenue, were in Montreal, Quebec, for the marriage of Miss Bridget Tobin Asselin, daughter of the late Joseph O. Asselin, and Mrs. Asselin, M. B. E., to Richard Locke, of Montreal, son of C. Alton L. Locke, of Arvida, Quebec, at St. Leon's Church, in Montreal.

Mr. and Mrs. Wilfred Caplan, 281 Eglinton Avenue East, spent their honeymoon in New York. Mrs. Caplan is the former Miss Elinor Hershorn, daughter of Mr. and Mrs. Samuel Hershorn, 6 Boulton Drive. Mr. Caplan is the son of Mr. and Mrs. Jack Caplan, 4383 Bathurst Street.

Mr. and Mrs. Jack Ellis, of Toronto, were in Montreal, Quebec, for the fiftieth wedding anniversary of her brother-in-law and sister, Mr. and Mrs. S. H. Rost, of Miami, Florida, and stayed at the Ritz-Carlton Hotel.

Mr. and Mrs. I. Krofchick, of Timmins, Ont., were here for the graduation party of their nephew, David Krofchick, held at the home of his father, Joseph Krofchick, 20 Lawhurst Boulevard. He is the son of the late Mrs. Freda Krofchick. Mr. Krofchick graduated from the Faculty of Physics and Engineering, at Queen's University, at Kingston, Ont.

Mr. and Mrs. Nathan Gaylor, of Kitchener, Ont., visited their son-in-law, and daughter, Mr. and Mrs. M. Stein, and new-born son, Keith Jonathan, 152 Lynn Haven Road.

Hartley Garfield, son of Mr. and Mrs. M. J. Garfield, 49 Elderwood Drive, returned from a four-month vacation in Banff, Alberta, and Vancouver, B.C.

Mr. and Mrs. Samuel Reisler, 3355 Decelles Place, Montreal, Quebec., visited their cousins, Mr. and Mrs. A. Zuckerman, 584 Davenport Road; Mr. and Mrs. A. Zylberman, 11 Shallmar Boulevard; Mr. and Mrs. David Finkelstein, 14 Meadowbrook Road; and Mr. and Mrs. S. Waxman, 6 Terrydale Drive.

Miss Louise Garfield, daughter of Mr. and Mrs. M. J. Garfield, 49 Elderwood Drive, returned from a two-month vacation in Ottawa, Ont., at Bnai Brith Camp.

In Montreal, Quebec, for the marriage of Miss Sally Kalnitsky, daughter of Mr. and Mrs. Max Kalnitsky, 6335 Macdonald Avenue, to Alec B. Bell, 4585 Grand Boulevard, son of Mr. and Mrs. M. Bell, 21 Palmerston Square, Toronto, at Adath Jeshurun Hadrath Kodsah Synagogue, were: Mr. and Mrs. M. Bell, and son, Harry Bell, parents of the groom; Mr. and Mrs. B. Molnick, and Ethel, and Marsha, 993 Briar Hill Avenue, brother-in-law, and sister of the groom; Mr. and Mrs. Arthur Saresky, 524 Coldstream Avenue, uncle and aunt of the groom; Mr. and Mrs. Benjamin Shapiro, and Jose, and Ruth, 522 Coldstream Avenue; Mrs. Rina Loomer, and her granddaughter, Arlene Parl, both of 43 Warwick Avenue, aunt of the bride; and Miss Sandra Zimmerman, 309 Warren Road, cousin of the groom.

Mr. and Mrs. Joseph Dunkelman, and son, Alexander, formerly of 6 Conrad Avenue, have moved to Newmarket, Ont.

Mr. and Mrs. Max Roy, formerly of 717 Shaw Street, have taken up residence at 43 Beatrice Street.

Mrs. Harry Rose, 7 Stadacona Drive, visited her brother-in-law and sister, Mr. and Mrs. Mac Rosen, of Los Angeles, Calif., for one month.

Miss Barbara Fortus, daughter of Mr. and Mrs. Morris Fortus, 135 Augusta Avenue, and the fiancee of Frank Cohen, son of Mr. and Mrs. Harold Cohen, 145 Elm Ridge Drive, was entertained at a kitchen shower, by Mrs. Carl Zigelstein, 70 Westgate Boulevard, with thirty-five guests present. Miss Fortus wore a white, silk shantung suit; and had a corsage of pink and white carnations. Miss Fortus was entertained at a personal shower, given by Miss Gail Zigelstein, 70 Westgate Boulevard, with twenty guests present.

Miss Elayne Taylor, daughter of Mr. and Mrs. Harry Taylor, 86 Goodwill Avenue, and the fiancee of Jack Day, son of Mr. and Mrs. Harry Day, 29 Kreiger Crescent, was the guest of honour at a miscellaneous shower, with two hundred guests present. The hostesses were: Mesdames Max Zolt, grandmother of the bride-elect, 4100 Bathurst Street; Isadore Day, 364 Huron Street; Ann Day, 15 Markdale Avenue; and Esther Robinson, 3257 Bathurst Street; all aunts of the groom-to-be; and Mrs. Philip Ely, 70 Frankton Crescent, aunt of the bride-to-be. Mrs. Zolt wore a pink, organza dress, styled with a fitted bodice; scooped neckline; sheath skirt, and cap sleeves. Mrs. Isadore Day wore a blue, brocade dress, with a fitted bodice; and its own jacket. Mrs. Ann Day wore a blue, crepe sheath, with short sleeves; and round neckline. Mrs. Robinson was in a blue, sheath dress, which had a bolero. Mrs. Ely was in a sleeveless, black, brocade dress, with a high, fitted bodice; and A-line skirt; and a coat of matching material. Mrs. Taylor, mother of the bride, wore a sleeveless, beige, lace dress, styled with a high bodice, trimmed with beige peau de soie; and sheat skirt with a scalloped hemline. Mrs. Day, mother of the groom-to-be, wore a sleeveless, green, silk, chiffon dress, designed with draped bodice; V-neckline; and sheath skirt. Each had a corsage of yellow, and pink roses. Miss Taylor, the bride-elect, was in a sleeveless, blue, chiffon dress, designed with a scooped neckline; high, fitted bodice; and sheath skirt, with a matching over-skirt; and had an orchid corsage. The head table decoration was composed of pink and white roses, and gladioli, with pink candelabra. Here for the shower were: Mesdames B. Shekter, S. Taylor, J. Taylor, aunts of the bride-to-be; S. Shapiro, H. Karpf, J. Shapiro, cousins of the bride-elect; Mrs. Lena Shapiro; and Mrs. Sadie Shapiro, great-aunts of the bride-elect; all of Hamilton Ont.; and Mrs. H. Shapiro, of St. Catharines, Ont.

For Experienced Advice On

- Life Insurance
- Annuities
- Group Insurance
- Accident & Health Insurance

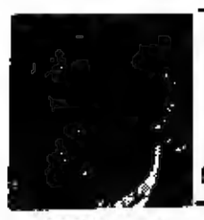
MURRAY J. KATZMAN, C.L.U.
SUPERVISOR
2 Carlton Street, Carlton Tower, Suite 1910
BUS.: 368-8545 RES.: MI. 3-0503
THE Great-West Life ASSURANCE COMPANY

Weddings • Confirmations • Birthdays • House parties • Garden parties • Teas • Entertainments • Theatre parties • Stags • Banquets • Dances • Meetings.

SHEVAL SOCIAL CONSULTANTS

telephone. 361-8988

Sheldon Luftspring
Gloria Luftspring



MURRAY ALTER and his Orchestra
With music to please your crowd
RU. 2-3931

MAURICE TURK and his orchestra
Featuring
ALAN KABEL
535-8843

Hereth photography
PORTRAITS — WEDDINGS — BAR MITZVAHS
IMPRESSIVE COLOUR MOVIES
Phone 787-6371 1150 EGLINTON AVE. W.

APPROACHING MARRIAGES

Mr. and Mrs. Harold A. Rosenberg, 158 Strathearn Road, announce the marriage of their daughter, Miss Barbara Ann, to Larry Hart, son of Mr. and Mrs. Saul Hart, 14 Monclove Road, to take place on Saturday, November 30, at half-past six o'clock, at Beth Sholom Synagogue.

ENGAGEMENTS

Mr. and Mrs. Jack Krasman, 479 Wilson Avenue, announce the engagement of their daughter, Miss Pamela Krasman, to Sydney Nathan Conn, son of Mr. and Mrs. Murray Conn, 79 Allingham Gardens. The marriage will take place on August 25, at Adath Israel Synagogue.

Mr. and Mrs. Hyman N. Bergman, 79 Brookview Drive, announce the engagement of their daughter, Miss Harriet Bergman, to Louis Freedman, son of Mr. and Mrs. Saul Freedman, 240 Major Street.

Mr. and Mrs. Thomas Heit, of St. Catharines, Ont., announce the engagement of their daughter, Miss Solette Nan Heit, to Lawrence A. Gelberg, son of Mr. and Mrs. Max Gelberg, 2500 Bathurst Street. The marriage will take place on October 13, at seven o'clock, at Holy Blossom Temple.

BAR-MITZVAHS

Louis John, son of Mr. and Mrs. Emanuel Scheinman, 121 Grenadier Road, was called to the Reading of the Law, in celebration of his bar-mitzvah, at Beth Emeth Bais Yehuda Synagogue. He is the brother of Robert, aged eleven years; grandson of Mrs. Annie Scheinman, 121 Grenadier Road. A luncheon in the Synagogue hall followed services.

BIRTHS

Born, to Mr. and Mrs. Bernard Ceifets (nee Helen Fisher), 4 Mascot Place, on September 13, at the New Mount Sinai Hospital, a daughter, Elaine Marla; sister of Karen Paula, aged twenty-one months; granddaughter of Mr. and Mrs. Harry Fisher, 94 Lynn Haven Road; and of Mr. and Mrs. David Ceifets, 686 Bedford Park Road.

Born, to Mr. and Mrs. Jules Newton (nee Annette Silver), 247 Betty Ann Drive, on September 14, at Toronto General Hospital, a daughter, Robin; sister of Alan, aged seven years; and of Janice, four; granddaughter of Mr. and Mrs. Gordon Silver, 167 Shelborne Avenue; and of Mrs. Rachael Nissenbaum, 93 Dunloe Road.

DEATHS

Mrs. Leah Gershman, of Degania B, Israel, died on Saturday, September 14. She was the widow of Jacob Gershman. She is survived by two sons: Itzak Stav, of Israel; Albert Stevens, 16 Newgate Road, Toronto; a brother, Itzak Small, 44 Ulster Street; six grandchildren: Chaim, Avital, and Geulah, children of Mr. and Mrs. Itzak Stav; and Howard, Rena, and Karen, children of Mr. and Mrs. Albert Stevens. She was the sister of the late Mrs. M. Sokoloff (Marion). Shiva was observed at 16 Newgate Road.

Bernard Rosenbloom, 2566 Yonge Street, died at the Doctors' Hospital, on Sunday, September 15, at the age of fifty-seven years. He is survived by his wife, Mrs. Minnie Rosenbloom; a daughter, Mrs. M. Sirlin (Sandra), 3 Lissom Crescent; a son, Gary Rosenbloom, 2566 Yonge Street; two sisters: Mrs. Harry Kaufman (Sylvia), 1759 Avenue Road; and Mrs. Simon Szymkowicz (Chana), 198 Rajah Street; a brother, Edward Rosenbloom, 3638 Bathurst Street; two grandchildren, Janis, and Andrea Sirlin, daughters of Mr. and Mrs. M. Sirlin. Rabbi Jordan Pearlson officiated at the funeral services, at Park Memorial Chapel. Interment was at Bathurst Lawn Cemetery. Shiva was at 3 Lissom Crescent.

CLASSIFIED

FOREST HILL district: Furnished room to rent; light housekeeping privileges, telephone, hot water, good transportation; for girl student; school, or office girl. HU. 3-6093.

THE NAZI BOYCOTT OF THIRTY YEARS AGO

By Herbert Freeden, in Jewish Affairs

"It is war — of a sort," wrote the London *Times* three days after the Nazis staged their "boycott" against German Jewry in April, 1933. Perhaps the time has come for historians to prove that the Second World War, though it broke out on September 3, 1939, did in fact start on April 1, 1933.

But at present, the trend seems to be the other way. Many are inclined to underrate that day, thirty years ago, when SS men prevented customers from entering Jewish shops, and a few stores were demolished in the process — events dwarfed by the holocaust that followed later.

Indeed, the "ignominious Shop-War" — in the words of the London *Observer* — was called off after one day. However, the century-old era of Jewish emancipation in Germany had come to an end; over night, the Jews had become second-class citizens; they were cleared out of the State services, driven from the universities, the law, the professions, the newspapers, the theatre. Yet their exclusion from economic life was a gradual and comparatively slow process — it took five and one-half years, till the November pogroms in 1938.

In the spring of 1933, the Jewish policy of the Nazis had not yet crystalized; they shared their power in a coalition government with the conservatives; Germany was still a member of the League of Nations; and President Hindenburg, who less than a year before had once more guaranteed the civic rights of German Jewry, stood at the helm.

No wonder that the organ of the largest Jewish organization, *The Central Association of German Citizens of Jewish Faith*, reminded him, after Hitler became Chancellor: "The German Jews are deeply convinced that President Hindenburg, loyal to the Constitution, will not allow an attack against the constitutional rights of a group of German citizens."

In the course of the month of March, the Nazi party — not yet the government — launched a gigantic propaganda drive alleging that the Jews abroad were undermining the prestige of the new national government by propagating a boycott against Germany and spreading atrocity stories. In 'self-defence', a central boycott committee was formed ("Zentralkommittee zur Abwehr der judischen Greuel-und Boycott-Hetze"), with Julius Streicher as Chairman and Karl Holz, editor of the *Stürmer* as deputy, who decided on the total economic boycott of German Jewry, once and for all.

Yet there was still some chance for courageous editors to speak up. The *Vossische Zeitung*, Berlin, wrote: "Should the boycott which has been ordered by the National Socialists be carried out, it would spell the ruin of hundreds of thousands of German citizens of Jewish persuasion and their expulsion from the German community. The German Jews have stood the test in war and peace, in times good and bad, they have become part of that community, and wish to remain so."

The *Deutsche Allgemeine Zeitung* suggested that the situation be re-examined and hoped that the result on Friday would be different from that of Tuesday when the boycott was decided upon.

On Friday, the 31st of May, there was indeed a change. In the evening, Goebbels spoke over the radio. His broadcast was relayed from a mass meeting of "Amtswalter" to whom he gave the directives for the boycott — interrupted by thunderous applause, roaring laughter, and shouting of "Heil". The change, however, was drastic: the official boycott was confined to one day.

It is difficult to judge to what extent world reaction was responsible for this retreat. American Jewry was roused and deeply stirred. In England, great uneasiness was revealed in parliament. Viscount Cecil, on March 30, pointed out to the House of Lords that Britain holding the Mandate over Palestine, was closely linked to the Jewish people.

Lord Hailsham, replying for the Government, denied that this Mandate entitled Britain generally to intervene on behalf of Jewish rights in foreign countries. Lord Reading, speaking as a member of the Jewish community, asked the Government to do everything possible to help the persecuted Jewish minority in Germany, and he was supported by the Archbishop of Canterbury, Lord Lang, and by Lord Iddlesleigh, who spoke for the Catholics.

This array of three denominations led to a noteworthy statement from the then Foreign Secretary, Sir John Simon. The debate, he said, had expressed the general feeling of the country. It would be a fundamental error, he declared, if someone in some country assumed that this feeling was confined to members of the Jewish community, or evoked by them. On the contrary, it was a spontaneous and inevitable expression of the principle of racial tolerance.

Commander Locker-Lampson, a Conservate M.P., was appointed chairman of a committee which was to study the Jewish position in Germany. Mr. Clement Attlee was among those who sent a message of encouragement to a protest meeting in London's East End, on April 1. Ten days later, there was a stormy debate in the House of Commons because Sir John Gilmour, then Home Secretary, had banned the exhibition of anti-Nazi posters. Winston Churchill was one of those who protested most vehemently.

Goebbels, in an interview with London's *Observer* said that "the German people were now prepared to let the Jewish question rest, unless they were again provoked by world Jewry"; and an official German communique, of April 4, stated: "The Government has noted with satisfaction that the boycott in reply to the anti-German campaign, had its effect abroad, and will not be resumed because it has become superfluous."

Mussolini granted an audience to the then Chief Rabbi of Rome, Dr. Sacerdoti, who described to him the plight of German Jewry. In his answer, Mussolini "expressed confidence that those deplorable conditions would soon revert to normal." Dr. Benesh, then Foreign Minister of Czechoslovakia, pleaded for the extension of the protection, usually accorded to minorities, also to German Jews.

In New York, the American Jewish Congress convened a conference, attended by 1,500 delegates representing 600 Jewish organizations, which handed a mass petition to the U.S. Government and the League of Nations to improve the lot of German Jewry.

Soon, however, public interest in German "domestic affairs" — as the dangerous phrase ran — died down, and an abortive debate at the League of Nations in Geneva, on the violation of minority rights in Upper Silesia — which was protected by the Polish-German pact of 1922 — was the last attempt to discuss the Jewish position in Germany before an international forum.

The German Jews had to brave not only the attack from without — there was also the danger from within: the danger of a mass panic, of a moral collapse on a gigantic scale. To prevent this, the central Jewish institutions and organizations, the Jewish communities and the Jewish Press — in 1937 there were still 65 Jewish periodicals in Germany with a total circulation of over 360,000 — embarked on a two-pronged policy: to prepare for and help in an organized and orderly emigration, and to preserve the dignity, pride, and self-respect of those still remaining, or waiting for their chance of leaving the country. In this way, out of half a million Jews, over 300,000 succeeded in finding refuge in other countries.

When the Nazis saw that the morale of the Jews could not be broken, they changed their tactics, and in November 1933, all Jewish communal, cultural, and organizational activities were banned. Till then, there was something of a spiritual "resistance movement" — Jewish schools were opened, adult education classes sprang up, a Hebrew movement started, publishing houses were established, theatres, concerts, popular universities contributed to a variegated cultural life within the Jewish sector.

The front page leader title of the *Jüdische Rundschau*, the organ of the Zionist Federation, published on the eve of the boycott-day, soon became a kind of motto: "Wear it with pride, the yellow badge!" Yet few, inside and outside Germany, Jews and non-Jews alike, Western statesmen as well as public opinion in the free world, did at that time foresee the deadly turn which Nazi policy would finally take. Among those few was the unforgettable Eleanore Rathbone who said on April 5, 1933:

"We must recognize that even if this persection does cease, it will have done its work — a work very different from that intended by its initiators. One result is that we have learned to see in the present temper of the German people a great menace to the world. It is possible that the sufferings of the Jews now may save the world from future sufferings by putting us on our guard."

Her prophecy went unheeded — at the terrifying cost of 54 million lives, blotted out as a result of the second world war.

It would be unfair not to mention another voice which rose two years later, this time not in the safety of the free world, but in Germany itself, in the shadow of the Gestapo. On April 18, 1935, the German writer and poet Ernst Wiechert addressed German students at the huge auditorium of the university in Munich.

It was the greatest challenge ever thrown out to the dictatorship within the earshot of the henchmen who were present in the hall. Soon after, Wiechert was arrested and dragged into a concentration camp. He survived, but as a result of maltreatment, died in 1949.

On that day in 1935, he appealed to the "conscience of the nation" and beseeched German youth not to forget to differentiate between good and evil. A people, he declared, who ceases to recognize what is just and unjust, writes its own death sentence on the wall. "I implore you to-day, don't let yourselves be misguided and see only glitter and glory, where so much pain is secretly crying out; and don't ever remain silent when your conscience commands you to speak up."

The young people who gave their lives in that memorable students' revolt of 1944 in Munich, have shown that his appeal did not altogether fall on deaf ears. Ernst Wiechert's words of April 1935, were a German answer to the Germans of April, 1933.

TORONTO MEETINGS

★ HEBREW DAY SCHOOL ★

Parents' Association tea and fashion show is on October 27, in the School auditorium, 8630 Bathurst Street. Mothers of the students who will model fashions are: Mesdames R. Dennis, E. Dessen, G. Grossman, M. Himel, L. Hoffman, at showings, at 2 and at 4 p.m. The president is Mrs. M. Starkman. Conveners are: Mrs. N. Kurtz, and Mrs. B. Levinter. Mrs. L. Wolfson is patroness convener.

★ TORONTO LEUKEMIA FIGHTERS ★

Met at the Judean Brotherhood Temple; Mrs. Sidney Hurwich, president, presided. Mrs. Harold Marcus introduced the speaker, Dr. John M. Darte, of the Sick Children's Hospital. Mrs. Fred Greenbaum thanked the speaker.

★ PIONEER WOMEN ★

Club Masada met at the home of the president, Mrs. Murray Fruchtman, 117 Invermay Avenue, who presided. The hostesses were: Mrs. Edel Dironfeld, and Mrs. R. Mirsky. The minutes were read by Mrs. Maurice Manoff. Mrs. Robert Sterling distributed tickets for the theatre night, to be held on October 8. Reports were given by: Mrs. Jerry Ross, convener, for the bazaar, on December 8; Mrs. Leonard Freedman, "adopt-a-child" programme; Mrs. Albert Wise, consignment convener. Mrs. Benjamin Lipton is bond chairman.

GEORGE FRANK

Orchestra with FLOOR SHOW

RU. 2-3180

Canadian Jewish Review

is one of only three English-language weekly community magazines in all of Canada with Audit Bureau of Circulations Membership

The others are TIMES and TV GUIDE

CATHOLIC — ONTARIO — THE MARITIMES

THE SCANDAL OF THE JEWISH FUNERAL

(Continued from Page Eight)

play an important role in determining this. . . ."

The well-organized public relations machinery of the American funeral directors is here seen in action. "Synagogues are seeking control of burials"!

Indeed, when did Jewish law, which the synagogue represents, not control burials, along with weddings, prayers, and whatever else relates to the public spiritual life of the Jew? Is this some horrible phantom threatening the sacrosanct prerogative of individual choice on the part of the family? Is it not, in fact, a sane and sanctified means of halting the present abuse of grief-stricken mourners?

To protect the mourner in his time of grief is the age-old prerogative of the religion of Israel, which surrounds the entire period of mourning with that manner of religious law which guides the mourner safely and comfortingly to his duty: first by relieving him of responsibilities in funeral matters, and, secondly, by showing him how to walk the path of shivah and Kaddish.

How to mourn for the dead is one of the supreme contributions of the Jewish religion.

Over long centuries of concern, the wise laws of burial and mourning were evolved. Our people did not squander its genius in ruling empires or training armies; it spent its time in learning how to live with one's fellow man, how to raise a child, how to mourn for a mother.

Visit your local municipal library and you will find that about 10 per cent of the books there deal with the general category of "how to live," whereas a Jewish library contains 90 per cent of such books. We cannot invent new religious rites overnight.

The twentieth century may have produced experts in technical civilization, but it has yet to produce a saint! The laws of burial and mourning took centuries to develop, and were developed by those wiser and more saintly than we. Can we simply enter the funeral parlor in a moment of grief and create a new pattern of observance?

"Socialism" is the word which could next be expected to be hurled forth by the funeral directors' magazine. The holy right of the family to purchase a casket is raised to the highest echelon by the undertakers, and with good reason.

Free enterprise, democracy, the rights of the individual are all trotted forth in an effort to expand the breech in the wall of Jewish tradition which has acted as guardian and protector of the mourner, freeing him from the ugly procedure of making commercial arrangements at a time when his rational capacities are at a minimum and the need to abide by "convention" can easily be stimulated.

This breech should be healed by the lay and the rabbinic leaders of the synagogue and the Jewish community, restoring that wall of protection and solace to the Jewish mourner which has ever been one of the glories of Jewish tradition.

Belonging to any society implies obeying its laws, which are made for the welfare of all. The United States has laws. You may not drive through a red light, nor evade your taxes, because you are a citizen and bound by the laws of the land.

Judaism too has laws and traditions. In our *private* religious lives we are free to observe or not to observe, for example, the Sabbath or the dietary laws. The Synagogue may only urge us to do so.

Our *public* religious lives, however, are another matter. A wedding, a bris, a synagogue service, a funeral — these are public religious functions over which the Jewish clergy preside.

No father may request that the Torah not be read at the Sabbath service at which his son is becoming bar mitzvah. No groom may insist that one of the Seven Blessings of the wedding service be omitted. Similarly, neither the undertaker nor the misguided family has the right to interfere with the spirit or the letter of the Jewish funeral tradition. And the Synagogue must refuse to be a party to such interference.

Freedom of choice, furthermore, is itself affected by choice. For once one chooses to accept the privileges of being a Jew, he must at the very same time accept the obligations as well. Thus, if one wishes to be married as a Jew, then that marriage must be in accordance with Jewish tradition, and if one wishes to be buried as a Jew, it must likewise be in accordance with Jewish tradition.

The undertaker in objecting to the authority of Jewish law and tradition in funeral matters, claims he is safeguarding the "free choice" of the mourning family. Is he? Is this not rather an appealing slogan which sufficiently confuses the public so that the undertaker may more easily pursue his role as a salesman? The truth is that very little freedom is involved in decisions made under such trying circumstances. It is Jewish tradition which protects the rights of the mourner from those who would manipulate grief to their own advantage.

Jewish law decrees that between the period of death and burial, the mourner is an "onan," that is, spiritually and mentally so distraught that he is encouraged not even to recite his prayers or perform any positive mitzvah. How much the less can he engage in commercial arrangements?

I wonder whether Americans are aware that in "free-enterprise" Switzerland all funerals are provided by the state free of charge, and that in Germany and England the funeral is considered a public utility with legal safeguards which permit ordering any one of several manner of funerals from individual undertakers or from the government at fixed prices; and that in England, for example, the average funeral costs one-tenth of its American counterpart?

Apparently few American Jews have any notion of the historic Jewish attitudes toward death and burial. We have always had the *Hevra Kaddisha* (Holy Brotherhood), composed of the leading Jews of the community, who consider it a mitzvah to be able to help to arrange for the burial of a fellow Jew. The rabbis spoke of this particular mitzvah as a "truly good deed," since it is a kindness for which no one ever expects to be rewarded.

In Eastern Europe, the funeral hall, owned by the community, was usually located on the cemetery grounds where the brief service was held and eulogy delivered, after which the entire gathering observed the mitzvah of "levayah," accompanying the body to its final resting place. There they laid the casket in the grave and each man in turn helped to replace the earth.

The Hevra Kaddisha functioned not only in Eastern Europe but in the liberal communities of twentieth-century Germany, for example, as well. Thus the administration of funerals and burials was always considered the holy responsibility of the Jewish community, under whose supervision no abuse could arise. Indeed, the element of "business" or "commercialization" which plagues us today was almost totally disassociated from this area of religious responsibility.

In contrast to the way in which the family and the responsible Jewish community, upheld by the strength and consolation of their faith, have experienced death, ministering the last rites, attending to the burial, and mourning, first at home and later in the synagogue in the open acknowledgement of the fact of death, the twentieth century has sought to play down such frankness. Thus a distinguished sociologist writes:

In the twentieth century there seems to have been an unremarked shift in prudery; whereas copulation has become more and more "mentionable," particularly in Anglo-Saxon societies, death has become more and more "unmentionable" as a natural process, I cannot recollect a novel or play of the last twenty years or so which has a "deathbed scene" that described in any detail the death "from natural causes" of a major character. . . .

While natural death became more and more smothered in prudery, violent death has played an ever growing part in the fantasies offered to mass audiences — detective stories, thrillers, Westerns, war stories, spy stories, science fiction, and, eventually, horror comics. . . .

Nevertheless, people have to come to terms with the basic facts of birth, copulation, and death, and somehow accept their implications; if social prudery prevents this being done in an open and dignified fashion, then it will be done surreptitiously. If we dislike the modern pornography of death, then we must give back to death — natural death — its parade and publicity, readmit grief and mourning.

If we make death unmentionable in polite society — "not before the children" — we almost insure the continuation of the "horror comic." No censorship has ever been really effective. (Geoffrey Gorer, "The Pornography of Death," *Identity and Anxiety*, Glencoe Free Press, 1960, pp. 405-7.)

How different and how sane has been — and still is, to some extent — the traditional manner of Jewish mourning!

The wisdom of the traditional attitude of Judaism to death is attested to not only by ancient sages but by modern social-scientists as well.

This precious insight into the nature of mourning which the Fathers and rabbis of Israel perceived, which was embodied in the living fabric of our people for centuries and which has helped them to meet tragedy, personal and communal, in every country and clime, is now in danger of dissolution.

For the fact is that in the chaos of American Jewish life, almost for the first time in two thousand years, many of the noble standards of the Jewish funeral have been neglected.

In an article which appeared in *Conservative Judaism*, Rabbi Moshe Goldblum, one of the few American rabbis who has tackled the problem successfully in his community, sums up the challenge and points toward a solution:

"It has always been the desire of Jewish tradition to keep the arrangements for burial as simple as possible. The desire for equality in death stems from Tannaitic times with Rabban Gamaliel setting a personal example in asking that his funeral be of the simplest type. Jewish law has circumscribed the usages of the Jewish people regarding burial from that time to our own day. The individual did not feel that he had the personal right to deviate from the norms set down by Jewish tradition.

All responsibility for the details was left in the hands of the Hevra Kaddisha, established by the congregation or community (Kehillah), and the individual had no right to decide himself as to how the ceremonies were to proceed.

"With the breakdown of the Kehillah system, there was a release from the discipline of Jewish corporate life. The exodus from ghetto living and the relatively sudden transition to the modern world, gave the individual Jew a feeling that he no longer had to accept the dictates of Jewish tradition. He could decide for himself as to how he should regulate his religious life.

The deviations from the traditional norms are well known, and most likely are more clearly evidenced in the customs of death rather than in life. The Jews of America, whose experiments in organizing a Kehillah system always ended in failure, were especially individualistic in deciding what was proper or improper at a Jewish funeral ceremony. The arrangements became more lavish, and many non-Jewish customs became the order of the day.

"Jewish burial societies were organized in America, and for a period did bring a semblance of uniformity to the customs used in burial. However, these societies were not able to elicit the loyalty of the younger generation, nor could they demand a rigid adherence to the customs of the society.

"It has now become the regular procedure for a family to use any financial assistance forthcoming from the society as a down-payment for more lavish arrangements which they provide for on their own. The equality and the simplicity in Jewish death has almost totally disappeared, for each family feels that they are being held responsible as individuals for final arrangements.

"They know that a more expensive casket cannot give greater comfort to the dead. The luxurious casket is purchased to give the living the comfort so that friends and relatives will have no grounds to criticize them for their apparent lack of concern for the dead. The Kehillah and Jewish law are no longer considered strong enough to accept the responsibility for burial arrangements.

"There is only one organization in American Jewish life which is sufficiently strong enough to demand the loyalty and respect from the individual Jew. To re-introduce Jewish tradition in American Jewish burial practice will demand the guiding and yet demanding hand of the synagogue.

"Many American synagogues have completely divorced this aspect of Jewish life from their field of responsibility. This area belongs to the funeral director and the synagogue merely supplies the rabbi to officiate at the proper time.

"Other synagogues have accepted the total responsibility, and the leadership has asserted itself sufficiently to bring order out of chaos, tradition and equality where abuse once held sway."

No one can be certain of success; nor is there a foolproof formula for beauty; no man can be sure of marital happiness; nor is there any guarantee for health. But of one thing each and every one of us can be certain — that one day we will die! It knows no favoritism. It visits kings and beggars, black and white, Jew and gentile. Death is the great leveler.

Jewish tradition, through the laws of burial, made of this fact a powerful lesson in living. Though inequality may prevail during our lifetime where greed divides even brothers, in death, when we stand before the mystery of God, we are reminded once again of the final truth. Wisely does the Talmud note that man comes into the world with clenched fists, to clutch and hold, but when he leaves the world his hands are open, as if to mock his search for glory.

The solemn equality of the Jewish burial ritual which embraces rich and poor alike stood as a sanctuary of simplicity and as a school for compassion down through the centuries. It is this sanctuary, in which Israel gathered each time sorrow befell them and in which they were reminded each time that every man is God's image, that now for the first time in our long history has been defiled.

It is this school which has ever taught us the gentle lessons of communal mercy and the duties of holy brotherhood, whose doors now for the first time in centuries have been bolted.

Only the American Jewish community has permitted commercial interests to assume synagogue responsibilities and to manipulate the mourner's grief into occasions for pagan rites. Is it not enough that all our lives we compete with each other with our cars, our furs, our homes and our clubs? Must we compete even in death?

Let us be candid. Who is to blame for the present deplorable situation?

Surely not the mourner, who is the innocent victim of conditions difficult for him to control. Nor, indeed, the undertaker, who often makes an earnest effort to provide the best funeral appurtenances and services that seem in vogue today, and who is, after all, a businessman applying business methods to an area where sales resistance is at a minimum and temptation, therefore, at a maximum.

The fault lies with the synagogue leaders — rabbinic and lay — who have tolerated an intolerable situation and abdicated their age-old responsibility!

The tragedy is all the greater because this is perhaps the one area in Jewish life where Jewish tradition (alas, even superstition) happens to be almost universally respected.

This is a common concern to all synagogues. All branches of Jewry are united in their dissatisfaction with the current situation. Under proper guidance every community could correct this unfortunate abuse. The Springfield proposal is only one possibility. *The reestablishment of communal non-profit funeral parlors should be the central goal for all.*

The total solution to this pressing problem will not be achieved until once again the Jewish community at large, or a group of synagogues, assumes total responsibility for burials on a non-profit basis as has been our age-old custom. This will provide for that decommercialization which has always characterized the Jewish funeral, and will succeed in raising it to the level of a mitzvah, a service of God.

Let me sum up with three basic proposals to the American Synagogue:

1. Reassertion by the Synagogue of its authority and the authority of Jewish law and tradition in all matters dealing with burial and mourning.

2. Establishment of an on-going educational program directed to members of the congregation to acquaint them with what Jewish law and tradition teaches regarding burial and mourning, and their relevance today.

3. Drawing up a code of funeral practice which would apply to all members of the congregation or those to be buried in the congregation cemetery.

4. The establishment (especially in large communities) of communal non-profit funeral establishments, preferably sponsored by all branches of American Jewry.

The chaos which characterized Jewish life in the past is slowly disappearing. A crystallization is now taking place on many levels: in the organization of Jewish community councils, the raising of the level of Jewish education, and above all, in the emergence of the synagogue as the central institution of the Jewish community. It is high time that the synagogue took action.

SPIRIT OF THE GREAT TALMUDISTS LIVES AGAIN

(Continued from Page Three)

the American Committee, formed by Ira Guilden. Supplementary aid is also received from various government agencies.

Rabbi Linchner described Boys Town as a model school. "Our stress is definitely on the 'underdog', on those immigrants who came from under-developed countries. Our staff seeks them out! We're after the 'hidden gold' in them. And we find it all the time!"

"We neglect no aids of life," said Rabbi Linchner, "sports, camping, student-government. The boys elect their own mayor. Boys Town is 'round-the-clock' learning. Everything is a part of the totality of the learning experience. Implicit in this system are inter-dependence and the democratic process; American ideas and methods at work in Israel!"

At present, Boys Town Jerusalem has 450 students and a staff of 80. It is a school bursting with "pride, determination, and joy, from its soccer team to its Nachal (army-youth) group, which is planning to found a new settlement after its army service is up. Its buoyant spirit is evident everywhere, in the classroom, at communal prayer, in the shops."

As for the future? "We're already launched," smiled Rabbi Linchner, "on building our first contiguous campus (ORT architects helped to plan a superb one for us). This campus will cost in excess of $3,000,000, and the financing," continued Rabbi Linchner, "will come from old and new friends. We're planning for a total student enrollment of 1,000, 500 to sleep in, and 500 to come from the new immigrant centers of Jerusalem."

With some knowledge of the personal life of Rabbi Linchner, whose own education includes two years with the famed Chassidic Rebbe Chofetz Chaim, in Poland, and Columbia University's Teachers' College; whose home is filled with the sacred and scholarly tomes of Judaism, and yet who can say, with a flashing smile and an impassioned gesture: "You should see me at Boys Town in my jeep! It is not difficult to believe that Boys Town wil realize its most far-off goals.

The Canadian Jewish Review is still the only Jewish publication in Canada printed in any language reaching the Jewish community which is not sponsored by a group or organization and which had the distinction of being a member of the Audit Bureau of Circulations.

(Resort Advertisements are on Pages Five and Seven)

Resorts — Florida

14 acres of RESORT pleasure on the ocean at the Fontainebleau
HOTEL • MIAMI BEACH, FLORIDA
COMPLETELY AIR-CONDITIONED TV IN EVERY ROOM

Facilities without equal In the Resort world, including bowling lanes, billiard room, ice skating rink, tennis courts, gymnasia, indoor pool . . . all on premises and free to guests!

Write us, see your travel agent or phone

BEN NOVACK, *President* DUKE STEWART, *General Manager*

GOLF at exclusive Westview Country Club . . . play graciously, just as you do at your own country club . . . transportation provided . . . greens fees complimentary twice weekly.

FONTAINEBLEAU CLUB PLAN $13 daily per person double occupancy 100 of 1000 rooms INCLUDES BREAKFAST & DINNER

EUROPEAN PLAN Choice of 5 exquisite dining rooms

Resorts — Florida

Vacation Magic! FREE CRUISE DANCING NIGHTLY FREE PARKING $9.50 to Dec. 15 Continental breakfast and dinner daily per person double occupancy +50 Room

HOTEL Algiers MONT.: 531-6006

OCEANFRONT New Yorker HOTEL just a whisper from famous Lincoln Road

$3 Per Person 20 Rooms Double Occupancy Other Rooms at attractive rates to DEC. 20

HAPPY NEW YEAR TO YOU

Write for free color brochure Miami Beach, Florida

CANADIAN JEWISH REVIEW

An Impartial Medium for the Dissemination of Jewish News and Views
MEMBER AUDIT BUREAU OF CIRCULATIONS
PUBLISHED BY THE CANADIAN JEWISH REVIEW LIMITED
George W. Cohen, Founder

Phone: VIctor 9-1194
Room 532, 1500 Stanley Street, Montreal

Phone: EMpire 4-1436
Room 1207, 21 Dundas Square, Toronto

Authorized as second class mail by Post Office Department, Ottawa, and for payment of postage in cash.
Subscription $2 per year; $3 for two years. United States $3 per year; $5 for two years. Single copy, 5 cents.

Florence Freedlander Cohen, *Editor*
Susann F. Cohen, *Advertising Manager*

I wholly disapprove of what you say and will defend to the death your right to say it. — Voltaire to Helvetius.

SEPTEMBER 27, 1963 — VOL. XLV, No. 52
Publication Office — Cartierville, Quebec

The *Scandal* Of The Jewish Funeral

By Rabbi Samuel H. Dresner, Leader of Congregation Beth El, in Springfield, Mass., who has included this article in his new book, "The Jew in American Life", (Crown Publishers). It is reprinted here from the Jewish Advocate, of Boston, Mass.

Sometime ago the cemetery committees of the Orthodox, Conservative and Reform Synagogues of Springfield, Massachusetts, met and approved eight proposals dealing with funeral and mourning practices which they had requested members of the rabbinate of the community to draw up.

This meeting, which climaxed more than a year of discussion and debate may well prove to have marked a turning point in the American Jewish community.

Why?

Because at that meeting communal leaders came to grips with a situation in American Jewish life which all agree is intolerable.

Let me first enumerate some of the common flagrant violations of the law and spirit of Jewish tradition in regard to burial and mourning.

A beloved wife, husband, father or mother dies. One of the first things that must be done is to "select" a casket. At the funeral parlor, the grief-stricken mourner is invited to a fashion show in which he is asked to judge the merits of various caskets, including beauty, durability, quality, etc. If the mourner is not shown a simple wooden casket (a common practice) and he requests it — for he himself may prefer it, the deceased may have requested it, and, above all, Jewish law requires it —the undertaker may reply: "It's out of date." "It may fall apart in a day or two." "Don't you want to honor your mother (or wife, etc.)?"

The mourner may finally and reluctantly be taken to a dimly lit, unkempt back room where the plain wooden caskets are kept.

In the end, the innocent mourner is likely to follow the suggestion of the undertaker and buy an elegant, plush-lined casket in the belief that this is the proper way to remember the departed, even though the cost is far beyond what he can afford.

The strict laws of simplicity and equality in Jewish funerals had their origins in conditions some two thousand years ago which are strikingly reminiscent of those prevalent today. It is recorded in the Talmud:

Formerly they used to bring food to the house of mourning, the rich in baskets of gold and silver, the poor in baskets of willow twigs; and the poor felt ashamed. Therefore a law was instituted that all should use baskets of willow twigs.

Formerly they used to bring out the deceased for burial, the rich on a tall state bed, ornamented and covered with rich coverlets, the poor on a plain bier or box; and the poor felt ashamed. Therefore a law was instituted that all should be brought out on a plain bier.

Formerly, the expense of the burial was harder to bear by the family than the death itself, so that sometimes they fled to escape the expense.

This was so until Rabban Gamaliel insisted that he be buried in a plain linen shroud instead of costly garments. And since then *we follow the principle of burial in a simple manner.* (Moed Katan: 27 a,b).

It is inhuman to require that the grief-stricken mourner "go shopping" for burial arrangements and criminal to urge him to spend large sums on the funeral, which Jewish law tells us must be as simple as possible.

Music is often played at the funeral parlor, expensive wreaths of flowers are displayed, the deceased is placed "on view" for several days, dressed in the latest fashion and new customs — such as the pallbearer's glove ceremony — are introduced at the discretion of the undertaker.

While living costs have risen 24.6 per cent in the past decade, funeral charges have soared 42.4 per cent. Thus the country's annual burial bill of almost two billion dollars by far exceeds the amount spent each year in hospitals to recover from illness.

The Roman Catholic magazine, *Jubilee*, published a recent article pointing out that the basis of the modern funeral industry is elaborate enbalming, featuring "that alive look." This "has enabled corpses to look more and more like window-display mannequins and visitation with them has become quite popular." One successful undertaker remarked that "people generally come in the afternoon and go out for dinner and come back."

It would seem that some embalming supply houses wish to make the dead look healthier than those who mourn for them.

To encourage the "American way," the magazine *Mortuary Management*, published a series of suggestions from funeral directors on how to handle clergymen who try to influence parishioners to purchase less expensive caskets. One suggested that the minister be invited into the undertaker's office for coffee while the family is left in the showroom to make a selection. "This works part of the time," the magazine added.

Is it any wonder then that a survey made in 1959 for the National Funeral Directors' Association, by Dr. Robert Fulton, a sociologist at Los Angeles State College, revealed that 51 per cent of Protestant clergymen and 41 per cent of Roman Catholic clerics believe that "American funeral directors exploited or took advantage of a family's grief in selling funeral services"?

This being the deplorable situation in the general community, we can now better comprehend that the Jewish community, too, is beginning to feel the corroding influence of the American environment upon it, breaking down standards that have been maintained for centuries.

A former New England casket salesman, a Gentile, told me that within the past ten to twenty years there has been a decided change in the kind of caskets ordered by the large Jewish funeral establishments. While "wakes," embalming, and solid-mahogany or metal caskets were unusual in former days, he pointed out, they are now becoming more and more common. And along with rampant commercialization has come vulgarity on other levels.

Thus, before a Jewish funeral, it is now not uncommon for friends to "visit" the funeral parlor, to find them talking, laughing even joking, where only silent respect or worship are appropriate. Then, after the funeral, the family and friends often return in droves to the mourner's home, where it is expected that the grieving family provide food and drink.

Jewish custom requires the first meal after the burial to be prepared by friends and neighbours, not the mourners. Jewish law enjoins us to be sensitive to the feelings of the mourner and, therefore, we are not to speak to him until he first speaks to us. How much the less should we engage in socializing — even sometimes in gaiety — at shivah visits!

These abuses of present-day funeral and mourning practice moved some of the rabbis and congregations of Springfield to action. Orthodox, Conservative, and Reform were equally concerned. The following are the regulations regarding funeral and mourning practices proposed for the Jewish community of Springfield:

1. In keeping with Jewish tradition which teaches the equality of all men, and that therefore there should be no distinction in time of death between rich and poor, there will be one uniform casket used for all funerals. This casket will be draped with a cover which will bear the name of the congregation or Hevra Kaddisha.

2. In keeping with the above tradition, no flowers will be permitted at funerals. Instead, friends and relatives will be encouraged to contribute to the charities of their congregations and other worthy causes.

3. The casket will remain closed at all times. The living should be helped to remember the departed as they were in life, not with the image of death.

4. Out of respect to the departed, the body should never be left alone; a shomer (guard) should remain with the departed at all times until the funeral. During this period Psalms should be recited.

5. Rather than engage in idle conversation, visitors to the place where the departed reposes should be encouraged to recite from the Book of Psalms and other literature which should be made available for this purpose.

6. According to Jewish tradition, it is not required to visit the funeral parlor prior to the funeral, or that the family be available for such visits at the funeral parlor. It is, however, a mitzvah to be present at the funeral service and to visit the family during the *shivah* period.

7. No special gloves shall be provided to the pall-bearers.

8. Meals provided by mourners for those attending shivah services should be discouraged as an imposition on the family.

The above eight proposals which were drawn up and presented to our respective congregations could have been enlarged upon, but we wanted to establish an approach which would be acceptable to all wings of Jewry. For example, Conservative, and Orthodox congregations also require the ritual washing of the body and the garbing in shrouds in accordance with Jewish law.

The most important of our proposals dealt with the casket. When synagogue cemetery committees select and recommend one simple, inexpensive casket for all members of their congregation, no trips to the undertaker to select caskets will be necessary; no subtle or not-so-subtle persuasion to show proper respect to the deceased by purchasing a lavish coffin. Emphasis will be returned to the lesson of equality in death which Jewish tradition teaches and no one will have cause to feel that the deceased is not accorded respect because his remains rest in a simple casket.

The wide response to these proposals from various parts of the country testified to the seriousness of the situation.

These rules, with varying changes, have been approved by the cemetery committees and boards of the Reform, Conservative, and largest Orthodox Congregations in Springfield. The changes made by the Conservative Synagogue are in rule number one which now "recommends" a single casket and cover; and number seven which is broadened to read: "The introduction by the funeral director of any new practices in the funeral service must have the approval of the Rabbi, Hevra Kaddisha, and the Board."

Let it not be assumed that funeral directors will accept proposals such as those of the Springfield congregations without challenge. Our local experience has been that the legal counsel for the funeral directors threatened a suit claiming "restraint of trade."

But distinguished jurists throughout New England have made it clear that it is not only the *right* of the synagogue to demand compliance with religious requirements, but their *duty* to do so.

And when a report of what had transpired in Springfield was made to synagogue leaders at a meeting considering the problems of raising standards in regard to weddings, Bar Mitzvahs, and burials at the 1961 United Synagogue National Convention (at which much discussion and the citing of local problems and progress by the delegates was made), the official publication of the funeral industry, *Casket And Sunnyside*, for March, 1962, included an article (replete with errors) titled "Synagogues are Seeking Control of Burials."

The sub-title read: "Proposal Adopted for Study by Conservative Rabbis Would Take the Decisions on a Funeral out of the Hands of the Family. Synagogues Would Be Advised to Set up Mortuaries Where the Funeral Directors of a Community Refused to Go Along. Counter-Measures Are Being Taken by the Jewish Funeral Directors of America."

The funeral industry was evidently so alarmed by the Springfield proposal and the United Synagogue meeting (albeit incorrectly reported by them), that it editorialized in the same issue of *Casket And Sunnyside*. This editorial deserves to be quoted at length and studied with care as a document which inadvertently reveals the crass commercialism with which we must contend:

"The vast importance of good clergy relations is strongly emphasized in a new threat to funeral service which, if it finds fertile soil, will make the danger imposed by the memorial societies puny by comparison.

"A resolution, which has been received for study by the United Conservative Synagogues of America and is to be considered by the rabbis when they meet again in May, should take the whole conduct of a funeral out of the hands of the funeral director. . . . If this resolution were to be adopted and gain the firm support of the mass of Conservative rabbis, the latter would be in complete control of all funerals of their members. They would deal or they would have their congregation deal only with the funeral homes which went along with this plan of austerity. . . . While it is possible that this means of annihilation for Jewish funeral business may have been suggested by a very small group of rabbis, already it is more than an idle threat. It actually is being put into practice in such smaller cities as Springfield, Mass., and it is being urged in such big centers of population as Philadelphia and Chicago.

"This attempt by the church to force dictation of funeral service from the top down is far more than just a threat to one particular branch of funeral service. Numerous individual Protestant Churches either have endorsed the memorial society movement or at least have advocated very inexpensive funerals. This attitude also has met favour in certain portions of the Catholic Church.

"Thus, it would not be surprising if one or more of the great church bodies in the Christian faith adopted or attempted to adopt such a resolution. Then, the fat would really be in the fire.

"The Jewish Funeral Directors of America, through its board of governors, has appointed a committee to find out just who is responsible for the resolution among the Conservative rabbis, what their gripes really are and what can be done to improve clergy relations and thus maintain the status quo of Jewish funerals.

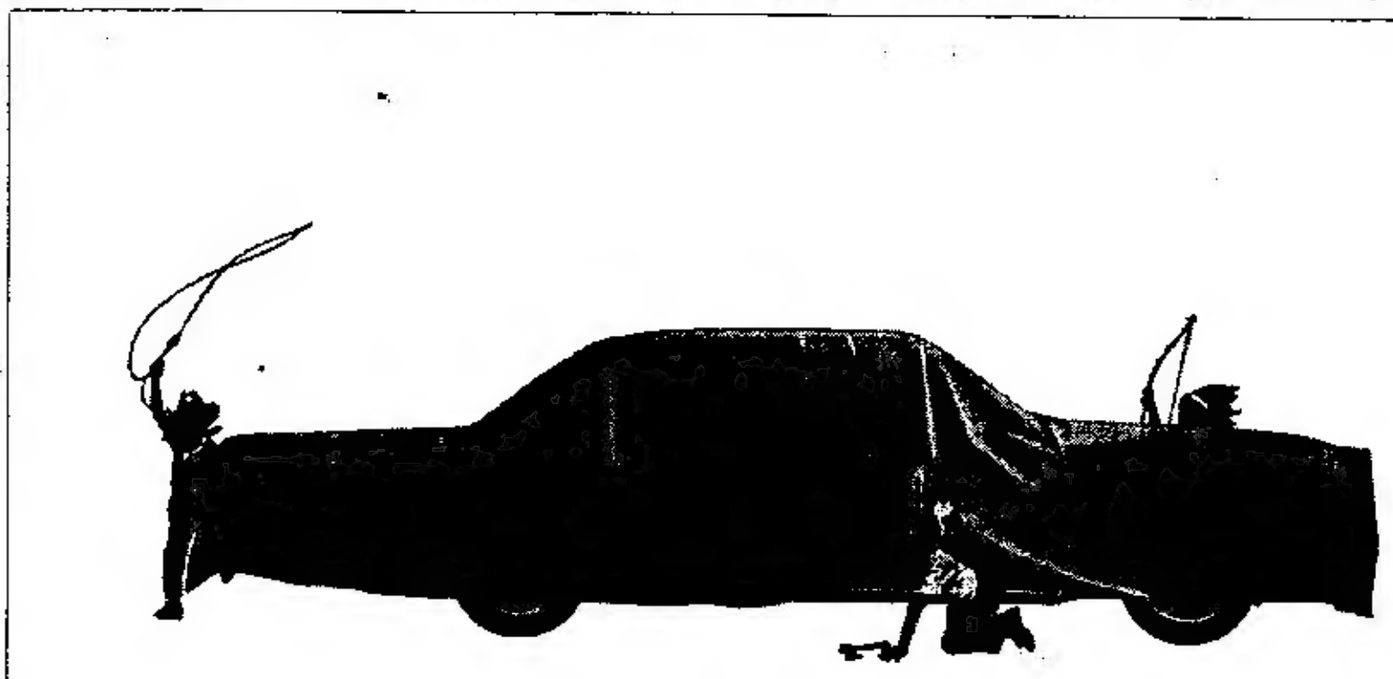
"Such a danger is not far away from your door. It could threaten you if other churches really get on the band wagon. . . .

"Actually, this is much deeper than any matter of conflict between the ministry and the way in which funeral services are being conducted. It is a direct attempt of the various elements in the church to encroach on human freedom. *Contrary to the ways of the American democracy*, in which people can decide how they will bury their dead as well as all other aspects of their personal life, this is a direct attempt of the church to dictate funerals, stripping away from bereaved families the right of any free choice.

"*In its way it is as bureaucratic and sinister as anything to be found in the lands where the light of freedom has vanished.* . . .

"It simmers down to this: *Shall control of funeral service be left to the dictatorial orders of the uninformed or self-seeking members of the clergy?* Or shall the American people have the right to bury their dead with dignity and after their own conscience in keeping with their financial needs? What you do in your community in influencing your own clergymen will

(Continued on Page Seven)



Covered Wagon - '64 model

It's the hot model of the '64 line. It hasn't been unveiled yet. When it goes on public display, it will be announced with all the pageantry of press, radio and TV. The works.

You're bound to want one. If you do decide to buy, finance your "covered wagon" with the plan that's as up-to-date as a '64 model. Use this season's "hot" plan—the Bank of Montreal Family Finance Plan. It's low in cost, life-insured; and the monthly payments can be set to fit your ability to pay.

Ask about it at your neighbourhood branch. It fits all models of new and used cars.

BANK OF MONTREAL
Family Finance Plan
LOW-COST, LIFE-INSURED LOANS

There are 85 B of M BRANCHES in the MONTREAL DISTRICT to serve you